

A Remembrance for the LIVING To Pray for the DEAD.

The second Edition.

*Augmented and altered by the Author, as
the Preface Declares.*

The First and Fundamentall Part.

Proving { That there is a Purgatory.
 { That Souls are thence deliverable before
 the day of Judgment.

The Second Part.

Recommending Prayer for the Dead.

By J. M. A.

How doth any one of us know, whether he shall
be passing through that Purging fire, dayes, or
moneths, or perhaps years? St. Austin Serm.
41. de Sanctis.

Printed at Paris, 1660.

201 sagittariae R. A.

211. 211.

212 yesterday

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The Preface to the Catholique Reader.

i. **A**lmost twenty years are past since I composed a small Treatise, as a Remembrance for the living to pray for the dead. But this unfortunate Island began presently, to be almost as violently tossed within by the waves of Sedition and Rebellion, as it is battered without by the restlesse Billows of its incircling Ocean. Whence that little work, as it was made, and Printed beyond the Sea, so also all the Copies of it were almost dispersed among such Catholiques, as the fury of those times had enforced to leave their native Country.

2. Times changing; a second Edition seemed expedient. But the change made in these times, exacts a great change to be made in this little work. For since the first Edition of this Treatise, the first Edition of a

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new opinion hath been both invented, and vented among the Catholiques of our Nation. For teachers have started up among us, who aver, *That souls, once detained in Purgatory, be not thence deliverable before the last Generall Resurrection.* And though I have been informed, that this hitherto unheard of Novelty was first broached among Externs, in a Language understood by all the learned men of Europe, yet I could never hear, that it found any welcome entertainment, either in any one single University, or any one eminent Scholar of any other nation.

3. *But the Inhabitants of our Island* (use the too true words of our best Historian, *Bede, Lib. I. c. 8.*) *being men delighted ever to hear Novelties, & ffeidfully retaining nothing as certaine,* soon afforded some few, who gave both credit and applause to this new Tenet, so opposite to that verity, which their Learned and Pious Ancestors

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cestors, as yet had never thought fit to question, but alwaies held, and delivered as unquestionable; yea one of our prime Adversaries hath lately confessed in print, that he did not remember to have heard of any one, who hath treated of this proposition so directly, as to dispute it *pro* and *contra*.

4. I had therefore great reason, every where in that Treatise, to suppose that Doctrine to be true, which as then was only known to the Catholique Church; to which Church undoubtedly the Truth was not unknown, in a matter so very obvious as this is. Certainly that, which even by way of opinion, had found so universall Approbation from the common consent of all Doctors (which hitherto have maintained Purgatory, in the Church for these last five hundred years) might well seem to me, according to Catholique modesty and sobriety, rather reverently

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reverently to be embraced, then questioned with so great a hazard of scandalizing the living, and depriving the dead of that great assistance, which whole multitudes are notoriously known to afford them, upon such motives, as wholly depend upon the assured hope of their deliverableness from Purgatory before the day of Judgment. For who cannot but think, that an opinion, contrary to the opinion of all the unlearned and learned in the Church, is far more likely to be false, than true. And consequently, the maintaining of such an Opinion is conjoined with a most probable hazard, of being most prejudicial to many souls, without being beneficial unto any.

5. But seeing that this great affliction hath, by these Novelties, been added to those otherwise so afflicted souls, Charity did perswade, that there was a greater necessity now than ever, of this *Remembrance for the*

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the living to pray for the Dead. Yea now things were brought to that passe, that a little Treatise could not serve as before. A full compleat work was necessary, to make sure the solid foundations of this Devotion: least any staggering, raised in the understanding, should cause a coolenesse in the will, which of herself is so subject to find her feet quite frozen, when any step is to be made towards the practise of good works.

6. Behold therefore this Treatise, now newly divided into two parts. *The first and fundamentall Part, is to rectify the understanding by the proof of two verities. The first, that there is a Purgatory; which verity having bin so fully treated by many, is here briefly dispatched. The second verity, That souls are deliverable from Purgatory, before the day of Judgment.* A verity, as never before our days questioned, so also as yet never fully treated by any, which I had first

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first designed this Edition. And therefore in this part the work is wholly new, and very large. *This second part* is properly that, which may truly be said to have a second edition in English; but yet not without some alteration, and encrease; particularly by some additions taken out of my larger Latine Treatise, which hath been translated into severall languages. The whole scope of it is to enflame the will, towards that never sufficiently commendable Devotion of Praying for the dead. And because this part is proper for such, as seriously desire to exercise themselves in practise of piety, and are either unable, or unwilling to attend to Schoole-disputations, concerning points, in which already they are as well settled, as our learnedest forefathers cared to be, I have thought fit to print it in a Volume apart, yet so as to account it a part of this whole work (to which it may be joyned

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oyned by those who please) that all
may understand, nothing to be there
deliver'd by me for increase of Piety,
which in my *first part* hath not been
proved to be solidly grounded in the
exactest rigour of Divinity.

7. Now as God had not framed
man with his due perfection, if he
had only given him a *Concupiscent*
Power, to make him earnest in prosec-
uting what he apprehends as Good,
unlesse he had adjoyned thereunto
that Power, which we call *Irascible* ;
by which he is roused up, vigorously
to oppose himself against al hindran-
ces, which he apprehends to thwart
the obtaining of the Good desired ;
so I conceive, that he is but an imper-
fect imitator of *Him, who loveth souls*,
whose Charity wants due Vigour,
in opposing that with all earnestness,
which he apprehends to be most pre-
judicall to those souls. Hence it is,
that we cannot but hold it our dutie
so to maintaine that, which we have
formerly

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formerly taught, to inkindle the
Hearts of all men with fervent Cha-
rity towards the relief of our suffer-
ing Brethren, (a thing so much to
the good of the Relievers, and the
Relieved) as also to oppose, to the
uttermost of our Power, all that,
which we have understood to have
been either said, or written, to the
great prejudice (as we conceive) of
those our suffering Brethren, as al-
so of their pious Relievers. Yet we
will performe this, so as not to take
notice of any particular person, who
hath either spoken, or written that,
which we are confident they will one
day grievously repent. My prayer,
and also my best endeavour shall be,
that this may be done, whilst their
Repentance may be available, both
to themselves and others.

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story, p. Gentle Reader, before thou readest this book, take thy pen and Correct these faults.

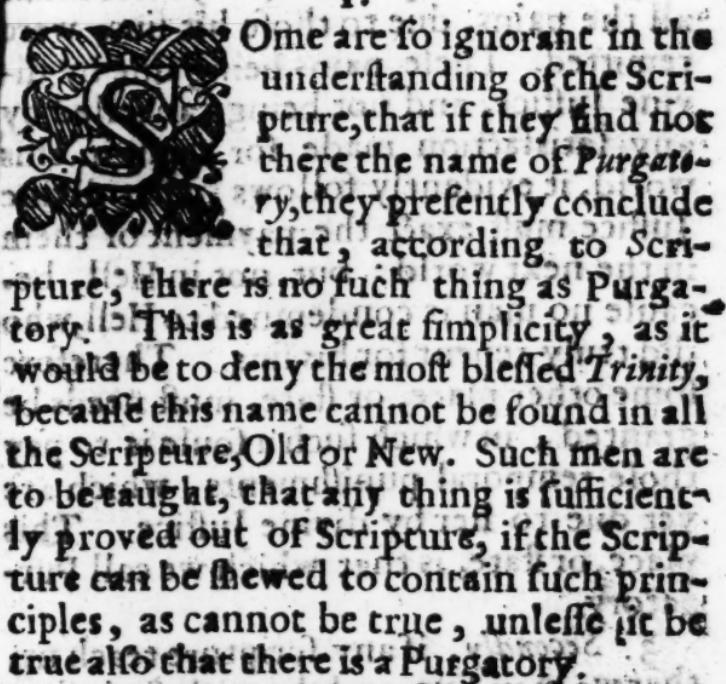
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The first and Fundamental part, proving that there is a Purgatory, and that Souls are thence deliverable before the day of Judgment.

CHAP. I.

Purgatory proved by three Principles taught in Scripture, and severall other Texts.

One are so ignorant in the understanding of the Scripture, that if they find not there the name of Purgatory, they presently conclude that, according to Scripture, there is no such thing as Purgatory. This is as great simplicity, as it would be to deny the most blessed Trinity, because this name cannot be found in all the Scripture, Old or New. Such men are to be taught, that any thing is sufficiently proved out of Scripture, if the Scripture can be shewed to contain such principles, as cannot be true, unless it be true also that there is a Purgatory.

2. I say then, the Scripture holds forth unto us three several principles; all which three must be false, unless we grant a

Chap. 1. Num. 3.

Purgatory. For first; if any Scripture teach, that, although our sins be forgiven us, whensoever we truly repent, but yet that they are forgiven so, that all the pains due to them be not alwayes forgiven us, together with these sins, then that very Scripture teacheth us also, that there is a purgatory: because it may often happen that he, to whom all sins were forgiven, did depart this life, before that all the pains, due to those his sins, were remitted. These pains being due by divine Justice, and not being cancelled by any satisfaction made for them in this world, it evidently follows, that divine Justice must exact the payment of them in the next world: but not in Hell, because no man is condemned to Hell, who did truly repent for his sins. Therefore some other place, or state, must needs be granted, in which such a soule is to pay those temporal punishments, which are yet due to her by divine Justice. This place, or state, is that which we call Purgatory.

3. Secondly, if any scripture teach us, that we may live and die with such sins, as be not damnable, but onely deserve temporal punishment, and not eternal; that

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that scripture also must needs teach us Purgatory, which is nothing else but a place in which souls departed suffer only for a time, and not for eternity.

4. *Thirdly*, if any Scripture teach us to pray for the dead, that very Scripture teacheth us a Purgatory. For prayers for the dead are unnecessary to those, who are in heaven, and unprofitable to such as are in Hell. Those dead then, who can receive help and relief by our Prayers, must neither be in heaven, nor in hell; but in a third place, which we call Purgatory. My work then is done, if I can shew that these three Principles be bold forth unto us in holy Scripture. Yet *Fourthly*, we shall add severall other texts in proof of Purgatory.

5. Let us now begin with the *first Principle*, and let us shew how the Scripture teacheth us, that full-often, after the sinne it self is forgiven, there do remaine some paines, yet due even to that sin. We are all born in Original sin. This sin is quite forgiven to many children, whether it be by the faith of their parents (as in the Law of nature) or by Circumcision (as in the old Law) or by Baptisme, as in the New. And yet those

very innocent Infants, to whom this sin is forgiven, do notwithstanding for the self same forgiven sin, suffer the punishment of death due unto them for no other cause, but for that very originall sinne, which was forgiven them. This is taught by St. Paul, Rom. 5. 12. *As by one man sinn entred into the world, and by sin death: so unto all death did passe; yea truly unto all did death passe, even to those innocent children, who have not committed the least offence in the world.*

6. In the book of Numbers, ch. 14. The people greviouly offended God by murmurung: But Moses praying earnestly for them, Our Lord said, *I have forgiven it according to thy word.* But yet all the men, that have seen the signes that I have done in Egypt, and in the wilderness, they shall not see the Land, for which I sware to their Fathers, v. 23. *In this Wilderness shall your Carcasses lye,* v. 28. and v. 32. *Your Carcasses shall be in the wilderness;* your Children shall wander in the desart forty years; and shall bear your fornication; until the Carcasses of their fathers be consumed in the desert. And forty years you shall know your iniquities, and you shall know my revenge. For as I have spoken so will I doe. Note here, that God with his

his own mouth said, *he had forgiven the sin*, and yet he with the same mouth, and breath (as I may say) tells them, there shal be still a just punishment undergone for this very sin; *for which* (though forgiven) they *shall dy in the wildernes*, and for forty years their *very Children shall bear their fornication*; And they shall suffer all the incommodities of wandering in a wilderness. Can then any man wonder, if they themselves, who had their pardon on these termes, and then were slaine the very next day by their enemies, should for a time, yea perhaps for forty years, suffer some punishment after death? Eternal punishment (the old sin being forgiven) they could not suffer, if they did no new one; yet manifestly some punishment after death could not but be due to them; seeing that so great a punishment was so justly laid upon their Children, for their sake, for forty whole years.

7. Let us go on, 2 Kings ch. 12. Upon David's great repentance for his great sins of Murther and Adultery, God by the Prophet, *Nathan* tould him, v. 13. *Our Lord also hath taken away thy sin*. *Neverthelesse for this thing the son that is borne to thee,*

abee, dying shall dye. Behold the sin taken away; and yet behold a punishment still due even for this thing: yea for this thing the sword shall not depart from thy house for ever. I will take thy wives, and give them to thy neighbours, and they shall sleep with thy wives in the sight of this sun, v. 10. 11. All which great punishments, even after this forgiven sin, did befall David and his family. His Son dyed, v. 18. Three more of his own sons were slaine: Ammen in the next chapter; Absolom chapter 18. Adonias, 3 Kings v. 24. yea Absolom before his death did raise an Army against David his Father, and enforced him to fly. Jerusalem being taken they pitched a tent for Absolom in the house top (the leads of the palace) And he went to his fathers Concubines before all Israel, 2 King, ch 16. v. 22. Thus, in the sight of the sun, lying with his own fathers wives, called here Concubines, because they were not admitted to the title of Queenes.

8. Our Lord said to Moses and Aaron (Num. 20. 12.) because you have not believed me, you shall not bring this people into the land which I will give them, and v. 24. Aaron shall be gathered to his people; (that is, shall dye) For he shall not enter into the Land, which

which I have given to the children of Israel; because he rebelled against my word, and. v. 28. Aaron dyed there in the top of the mountaine, and ch. 27. v. 13. God said to Moses when thou hast seen (the Land of promise) thou also shall be gathered unto thy people, as Aaron thy brother was gathered: For ye rebelled against my commandement. Thus you see these two great Saints, both punished with a most speedy death: for that very sin, of which they, being admonished by God himself, questionlesse did repent. Whence after this sin committed, God did so familiarly converse with Moses, from cb. 20. to 27. By all these, and a world of other such examples, it is made evident, that upon the true repentance of the delinquent, though the pain of eternal death be alwayes forgiven him, yet often the delinquent remains liable to suffer temporall punishments: even as in this world, though upon the repentance of a delinquent deserving death, the punishment of death be forgiven him, yet he is justly made liable to suffer imprisonment, or condemned to pay such a fine.

9. Out of this principle it clearly followeth, that there is a Purgatory; for

seeing that a man may dye before he hath suffered, or satisfied for the punishment due by divine justice unto him, it doth necessarily follow, that this punishment, according to the same justice, must be given him in the world to come; not in Hell, because the sin is forgiven him: but yet in the prison of Purgatory, out of which he shall not go, untill he hath paid the last farthing, Mat. 25. It remains then proved, that this principle, (so well grounded in Scripture) cannot be true, unlesse it also be true, that there is a Purgatory. If any Catholique doubts of the force of these Texts, to prove our intent, let him read what follows, chap. 13. untill num. 5.

10. I passe to the second Principle, teaching that some sins are onely *Veniall*, deserving indeed some punishment, but not eternal. For as he were a Tyrant, who would punish every offence (though it deserves but whipping) with a cruell death; so we should have too too hard opinion of Gods justice, if we believed, that for every merry lye, for every idle word, or passionate speech, for every trifling away of a small time unprofitably, for every vain or lazy action, he should punish the delinquent with death every lasting,

fasting, and the endlesse and unspeakable torments of Hell fire, if the person dyeth without repentance, as thousands must needs do, who dye suddenly, or out of their senses, or in their sleep, &c.

11. That there be such Venial sins, or smaller offences, as these are, which be truly sins, yet not mortall or damnable, is clear out of Scripture, Exod 1,17. *But the Midwives (of Egypt) feared God, and preserved the men children, contrary to the command of the King; who questioning them for breaking his commandment, they answered; The Hebrew women are not as the Egyptian women; for they have the knowledge to play the Midwife themselves, and before we come to them, they are delivere*. God therefore did well to the Midwives; and because they feared God, he built them houses: Here you have the Midwives telling an officious lye, which is a sin; yet this sin did not take from them the love of God, or made God hate them: but they even then feared God, as the Scripture saith, and he for this their fear, exercised not in this lye, but in their charity and mercy, highly rewarded them. Yet this lying, being a sin, divine Justice could not but reserve some punishment for it, though not eternal.

12. E-

12. Even so, *Josue*. 2. The spies sent by *Josue* entred the house of *Rahab*. And it was told the King of *Jericho*. He sent to *Rahab*, saying; Bring forth the men that came to thee, for they be spies: And the woman taking the men, bid them and said, I confesse they came to me, when the gate was a shutting in the dark: and they withall went out; I know not whether they be gone; pursue quickly, and you shall overtake them. But she made the men go up to the roof of her house, and covered them with the stalk of flax which was there. Here you have another officious lye, but onely a venial not a damnable sin. By lying she sinned venially, but by that act of charitably hiding the Spies, she pleased God: For *St. Paul* saith, *By Faith Rahab perished not*, receiving the Spies with peace, *Heb. 11. 31*. And *St. James* chap. 2. v. 25. *Rahab*, was not she justified by works, receiving the Messengers, and putting them forth another way, after that she had first hid them? Of these kinde of venial sins, the Scripture also saith. *Seven times shall the just fall and rise again*, *Prov. 24. 16*. For, these smaller sins cast us not out of Gods favour; wherefore by his grace, we soon get pardon again. And hence these sins are called Venial; such as easily have pardon.

13. Whence

13. Whence our Saviour himself doth distinguish several sins, and affirms some of them to deserve punishment, but not Hell fire, Mat. 5. v. 22. *Whosoever is angry (for so the Protestant Bibles read it) with his Brother, shall be in danger of Judgement.* And *whosoever shall say to his Brother, Raca, shall be in danger of a Council.* And *whosoever shall say, Thou fool shall be in danger of Hell fire.* Of which onely eternal punishment, the two former sins did not endanger us, they being but Venial. Hence it is evident, that there be some sins, which God judgeth worthy of punishment, and yet not to deserve Hell fire: And he speaks of the punishment of the next life, as of Hell, &c. Again, Mat. 11. 36. *I say unto you, that every idle word that man shall speak, shall render an account in the day of Judgment.* The words of lesser anger deserved not Hell fire, as the former text taught us; yet they being worse than meer idle words, some punishment is due to them. For here this Text saith, *some account must be rendered even for every idle word;* but a lesser account then for angry words, and therefore they will not alone make us liable to Hell fire. Again, Mat. 7. 2. some sins be called *Beams,* some onely *Mothes;* which

which name Christ (hating deadly sin to death) would never give to any sin, that were damnable: Neither would he (if these lesser sins were damnable) speak of them, as he doth, Mat. 23.v.23. *You tithe Mint and Anise, &c.* blinde guides, that strain a gnat and swallow a Camel. Behold some sins only like gnats; and the doing of them compared to the fault, that would be in omitting to pay Tythe for mint and anise. Yet because all venial sins do something pollute the soule, this stain must be purged or cleansed. Often this is not done in this world; for we see daily men continue in doing these sins to the last, loosing all sense, and life also, before they repent them: Some account then in judgment (following after death immediately) will be given of them. Not in hell; for they deserve it not: therefore in Purgatory.

14. Agreeable to this is that which our Saviour saith, Luke 12. *That servant who knoweth the will of his Lord, and doth not according to his will, shall be beaten with many stripes: but he that knoweth it not, and doth things worthy of stripes, shall be beaten with few stripes.* Hence it is evident, that there be some men, who do things worthy of stripes

stripes, which they shall not escape ; but yet they shall be beaten with few stripes. But if these stripes be to be laid on for all eternity (as all stripes be, which are paid in Hell) they will not be few ; because beeing everlasting, the number of them will be without number : Will then any one call these stripes few ? Or can any man persuade himself, that a God, who is all mercy, will, in this unmercifull manner, punish the speaking of one idle word ? yet Christ himself saith, that we shall be accountable for every idle word we speak, Mat. 12. Wherefore we must be lyable to some punishment for every idle word : So that if a man of full age, converted from Idolatry, be baptized, and by and by after killed, before he commit any other sin than the speaking of one idle word only ; shall this man be tormented for ever and ever, so long as God shall be God ? And shall the Father of mercies give this unmerciful sentence ? Doubtlesse if any man can doe a thing worthy of stripes, and for doing it deserve only to be beaten with few stripes, this man may hope for this mercy. But for greater then this he cannot hope ; seeing that Christ saith, that some account is to be

be given for that idle word. Some punishment therefore he must suffer, but not eternal; and consequently not in Hell, but in Purgatory. For he must be beaten with few stripes, not with many, or everlasting stripes. If this Principle (so well grounded in Scripture) be true, then it cannot but be true that there is a Purgatory.

15. *The third principle, clearly also contained in Scripture is, That prayer may profitably be made for the dead.* This is proved, aswell out of the old as new Testament. In the old Testament, 2 Mach. 12. where after divers of the Soldiers of Judas Machabeus had been slaine in Battle, v. 43. *He making a gathering, sent twelve thousand drachmes of silver to Hierusalem to have Sacrifice offered for the sins (of the dead).* Well, and religiously thinking of the resurrection. For unless he hoped that they who were slain, should rise again, it should seem superfluous, and vain to pray for the dead. It is therefore a holy and healthfull cogitation to pray for the dead, that they may be loosed from their sins.

I know Protestants will say these books be not Canonical, though in the third Councell of Carthage, Can. 47. They be registered

gistered in the Canon. Yet not to dispute this matter, I take that which is granted without all dispute, that is, that these books be written by a true and faithful writer of the ancient Church History: or else why do you place them in the Bible? And without dispute also they were written before our Saviours time. So that by the most grave Testimony of so antient a writer of Ecclesiastical History, we have, *First* that *Judas Machabeus*, who then was High Priest, and also chief Commander of the Jewes, (Gods only true people) did hold prayer for the dead to be laudable. *Secondly*, that this was not his private opinion, but a thing done conformably to the custome of the *Jewish Church*, which to this very day uses prayer for the dead, as we shall shew, *chap. 5. numb. 8.* *Thirdly*, All the souldiers, being men, who had devoted their lives for the defence of the true belief, concurred, by contributing to this act of Piety, *That Sacrifice might be offered for the dead.* *Fourthly*, The Priests of *Jerusalem*, who best knew their Churches custome in sacrifices for the dead, (which were the same that for sin) are never said to have scrupulized at the matter. *Fifth-*

ly, This most ancient Historian recommends this custome as holy. All these things not being singular in these men alone, and happening not full two hundred years before Christ, and still lasting to this day among the Jews, there could not but be many, who practised this (so common a thing) in his and his Apostles times. And yet you never read the least reprehension given them for it.

16. Out of the new Testament we have two places: First, St. Paul, 1 Cor. 15. *What shall they doe, who are baptized for the dead? if the dead do not rise at all, to what end are they baptized for them?* As if he would say, to what end do men do penance for the dead? To what end is this done, if there be no resurrection, and the soule do not still survivie expecting to be reunited to the body? St. Paul can speak here of no other baptisme, which can profit the dead, but the baptisme of penance; for so St. Mark, and so St. Luke speaks. And certaine it is, that St. Paul takes his argument from that, which, with profit to the dead, can be performed for them. Otherwise when he presseth so hotly those words, *To what end are they baptised for them?* One might easily answer, *To no end.*

end. True then it is, that to a very good end we undertake this painfull Baptisme of Pennance for the dead, so taking upon us part of their fiery Baptisme in Purgatory. This is the Language of holy Fathers, expounding Scripture, as Bellarmin sheweth, (lib. 1. de purgatorio. c. 4.) out of the Sts. Hierome, Basil, and Bede, all expounding those words *He shall Baptise you in the Holy Ghost and fire, Mat. 3. That is (say they) with the Holy Ghost shall be Baptise in this world, and with fire in the world to come.* To the same effect, he cites St. Gregory Naz. calling Purgatory fire *the last Baptisme.*

17. The second text is out of St. John 1 Ep. ch. 5. v. 16. *He that knoweth his brother to sin a sin not to death, let him aske, and life shall be given him, sinning not to death. There is a sin to death, (committed by irrepentant finners) for that I say not, that any man aske.* And so we never pray for those, whom we know to dy irrepentant. This is the true sense of this place, and hence it is clear, that there be sins to death, and sins not to death. The meaning is not, that there be sins mortall, and sins veniall, neither according to our Interpreters, or according to yours

yours, who deny all venial sins. As for us we all hold prayer lawfully and fruitfully made for any sin whatsoever, during the life of the sinner. Wherefore *a sin to death is to leave faith, working by charity, even to death.* As St. Austin saith *de Correp. et Gra. c. 12.* Whence it followeth contrariwise, that *a sin not to death is that which a man committeth, but doth not persevere in it until he be dead.* St. John therefore encourageth us with confidence to pray for any, whom we do not know to be departed in deadly sin unrepented. For it is evident that St. John speakes here of praying for the dead. *First,* because before the death of any sinner, we may pray for pardon of his sins, whatsoever they be, and our prayer may may be heard. But St. John speaks of a sinner now placed in such a state, that prayer for him will not be available. Therefore he speaks of praying for sinners who are dead. And of those, some are dead in their sins without repentance, For these he bids us not pray. Others of them are dead after they duly repented their sins; and for these he encourageth us to pray. I prove this *Secondly,* because he speaks of their prayer, *who know their brother*

brother to sin not to death, that is, to have given signes of true repentance. For any such let him aske, and life (of glory) shall be given him sinning not to death. Now if this Principle of praying for the dead be true, it cannot but be true, that there is a Purgatory; seeing that prayer brings no relief to any, that are either in heaven, or hell.

18. To these three Principles, we may yet add several Texts, to the same effect, as *Apocal. 21. v. 27. There shall not enter it (heaven) any polluted thing.* Many dy, polluted with multitudes of Venial sins unrepented. This pollution must be purged, before they enter heaven. Many also dye before they have fully satisfied for all pain, due to their mortall sins forgiven them. This full satisfaction must be made before they enter heaven. But where? In that prison of which it is said, *Mat. 5. v. 27. Amen, I say unto you, thou shalt not goe out from thence, untill thou payest the last farthing.* Upon which place, St. Hierome. *This is that which he saith, Thou shalt not go out of prison, untill thou shalt pay, even to thy little sins:* And so St. Cyprian. Now that after the paying of the last farthing, there is going out, and forgivenesse in

the world to come ; Christ himself doth teach, Mat. 12. v. 32. saying, *It shall not be forgiven thee, neither in this world, nor in the world to come.* For it is nonsense to say, I will neither marry in this world, nor in the world to come ; because in that world there is no marrying, the like nonsense would be in Christs words, if there were no forgivenesse in the next world. I conclude with St. Paul, 1 Cor. 3. v. 15. *If any mans work burn (as wood, hay and stubble will do, by which lesser sins are signified) he shall suffer detriment : but himself shall be saved, yet so as by fire.* Which St. Ambrose, Serm. 20. in Psal. 118. expounds thus, *Whereas St. Paul saith, yet so as by fire, he sheweth indeed that he shall be saved, but yet shall suffer the punishment of fire ; that being purged by fire, he may be saved, and not tormented for ever, as Infidels are by everlasting fire.*

19. All these proofes we have out of Scripture, though they be so little noted by our Adversaries, who daily read scripture. Yet they are to know, that, if they will doe what they pretend, they should, by clear scripture (before they deny Purgatory) shew us manifestly, *that there is no Purgatory.* For their prime pre-
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tence of just separation from us is', that they were inforced thereunto, for such errors, as they can manifestly by onely scripture demonstrate to be damnable. Let them shew this of Purgatory, and we have done.

C H A P. II.

Purgatory proved by Reason and Authority.

AS it is a great Argument against Atheists, who deny a God, a rewarder of good, and punisher of evill, that all the world, but they, acknowledge such a God: So it cannot but be a strong argument against Protestants, who deny Purgatory, that all Heathens, Jews, Turks and all civill nations do generally maintain Purgatory, as you see chap 5. num. 7. The Reason, why they all agree so universally in this point, must needs be grounded in the light of natural reason: which, as it teacheth, that there be some men very good, who deserve nothing but reward; others very bad, who deserve nothing but punishments; so it teacheth, C 3 that

that there is a third kinde of men, who, with the good they do, worthy of reward, do also some ill, worthy of some (though not eternall) punishment: And consequently it will belong to higher powers, to give these men due chaitisement; which we see they escape often in this life: it must therefore be given them in the next. St. Austin thought this to be so manifest that he saith, (in Enchir. cap. 109.) It is not to be denied, but that the soules of those who are departed, are much relieved by the pitty of their living friends, when either the sacrifice of our Mediator is offered for them, or Alms are given in the Church in their behalf: because there is a certain state of life neither so good, but that they may have need of these helps after death; nor yet so evill but that these offices may profit them. And on the contrary, there is another state of men so good, that they need not this help; and of others so evill, that they cannot be helped by it, when they are dead. Wherefore, here in this life all merit is gotten, whereby after this life a man may be relieved, or not.

Again, what nation is there under heaven, which, as it hath very great rewards for noble services, and capitall punishment

punishment for enormous crimes; so also for petty misdemeanors and lesser offences, it hath punishments which be not capitall? It is a strange paradox therefore in our adversaries, to make God who is infinite justice, and mercy, to punish in the next life every idle word or action, and every small losse of time, and such like lighter offences, with eternall damnation. They scoffe at our Purgatory, as at a thing against reason. For my part (if we stand close to reason only) I hold it far harder to believe that there is a hell, then that there is a Purgatory. Humane reason scarce finds so great difficulty to believe any one article of Faith, as to believe that, which teacheth eternal punishment in hell to be due for every mortally-sinfull thought, though entertained willingly but for a moment; yet it seems on the other side very rational to believe that for an idle word, or a harmlesse merry lye, God should only for some short time punish the offender, but not disinherit him of heaven for ever, and torture him in hell, as long as God shall be God; which Protestants do, and must needs teach, seeing that they cannot deny, that in the next world

every idle word unrepented shall be chaffised with some punishment; and they will acknowledge no other punishment in the life to come but that of Hell.

3. The belief of Purgatory being so rationall on the one side, and being so abundantly confirmed on the other side, by all kinde of authority, every where extant in our books, I need not inlarge my self much in this point; especially seeing I shall, in the next eight chapters be enforced upon another occasion to produce a multitude of authorities. I will therefore here only touch some few, to demonstrate that Purgatory hath from the beginning been held an Apostolicall Tradition, and is the current doctrine of the primitive Church.

4. If we would wish an evident proof, that the Apostles did ordaine prayer for the dead, to the end they might be freed from their sins, what proof could we have greater, then to finde this written by some disciple of the Apostles themselves? This you shall see how abundantly it is performed. The Scripture tells us that among the true believers, who did cleave unto St. Paul, *Act. 17. Denis the Areopagite* was one. The same

same St. Denis spendeth the whole seventh chapter of his book of Ecclesiastical Hierarchy, in the relating such things as by Divine Ordination are done over those who have repos'd holily. And among others this is one, *That the venerable Prelate doth say over the dead party a most holy prayer.* Then he tells us the contents of this most holy prayer. *That prayer (saith he) doth beseech the divine clemency, that he would pardon unto the dead man his sins committed through humane frailty.* Thus writeth this great disciple of St. Paul. Is it prudence to believe him, or no? yea is it not imprudence, to say flatly you will not believe him? That the Apostles did ordaine prayer, to help the soules of the dead, is also taught in plaine termes by St Chrysostome: (*Hom. 69. ad pop.*) *It was not (saith he) rashly ordained by the Apostles, that in the dreadfull mysteries commemoration should be made of the dead. For they knew that from thence there accrueith to the dead much gaine and profit.*

5. I come now to the authority of the Church, in her purest age. In the first generall Councell of Nice. l. 3. among those Canons which are taken out of the Arabick Copy, the 65. Canon speaketh

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thus. When any bishop departs this life, let notice of his death be given to all Churches and Monasteries of that Diocese, that prayer may be made for him. Yea for a great punishment it was ordered in the primitive Church, that for such as had done certaine crimes, no man should pray for them after their death. In my ninth chapter Num. 4. I shall give you at large the words of St. Cyprian, testifying this most manifestly: and he lived within two hundred years after the Apostles time. Again the third Councell of Carthage, (in which St. Austin was present, and did subscribe) not only the two books of *Macabees*, commanding prayer for the dead, are approved to be canonickall Scripture (Canon 47.) but also, a decree was made in these words, *That the Sacraments of the altar should not be celebrated but by those who are fasting.* For if after dinner any Commemoration be to be made of the dead, it shall be made by prayers only. The meaning of which place clearly is, that if any of the faithfull dy before dinner, when the Priest is yet fasting, the priest may offer the sacrifice of the altar for his soul: but if he dyes after dinner, then because the Priest is not fasting, sacrifice shall

shall not in that afternoon be offered for him, but only other prayers; which custome we observe untill this day. In the councell of *Chalcedon*, *Act. 3. Dioſeo.* *rus* is accused for not faithfully distributing such legacies, as the deceased had left to have their soules recommended by the living.

6. But who can tell us better the universal custome of the Church, then the greatest Doctor of the Church, who did see with his eys that which he wrote with his pen? And therefore, although he were a man, and might err in other things, yet of this which he did see shine before his eyes, he could not be ignorant; and it cannot but be imprudence not to believe him; for else whom may we prudently believe? St. *Austin* then writeth thus (*l. de cura pro mort. c. 1.*) *We read in the books of Macchabees sacrifice offered for the dead; but although it were no where at all read in the old Testament, yet notwithstanding the Authority of the Universall Church is not small, which shineth with this custome, where the remembrance of the Dead hath place in the prayers of the Priest, which are poured out to our Lord God at the Altar.*

7. Here you see first, the *Macchabees* accounted

counted part of the old Testament. *Secondly*, that although sacrifice for the dead were not scripture, yet being practised by the whole Church, we have sufficient warrant to think it well done. *Thirdly*, that the universall Church *did shine with this custome* of offering sacrifice for the dead. Let us grant that St. *Austine*, as a man, might erre in the two first points; yet in this third, that the *Church did shine in his dayes, with this custome of sacrificing for the dead*, he could not be ignorant, no more than the greatest Doctor of *Oxford* or *Cambridge*, can be ignorant, that in *England Service* is said in the English tongue. Wherefore I say, it must needs be imprudence not to believe him, who ought in prudence as much to be believed, as any man ought to be, in a thing which he cannot but know. Now, if I believe that the Universal Church did shine with this custome of offering sacrifice for the dead, (as in prudence I must) how can I in prudence think that the Universal Church, even in that her golden age, was stained with such a profane error, as Protestants hold this to be? It is (saith the same St. *Austin*, Epist. 118. ad Januar.) *insolent madness to dispute against that*

that, which is practised by the Catholick Church all the world over. And why so? Because, he that will not hear the Church, let him be unto thee, as a Heathen or Publican, Mat. 18. Because, the gates of Hell cannot prevail against her, Mat. 16. Because, she is the pillar and foundation of truth, 1 Tim. 3. The Church then being the foundation of truth, may we not well cry out with St. Paul; *O mad men, who hath bewitched you not to obey the truth?* Gal. 3. For was not John Calvin, think you, bewitched, when he spake these words, before a thousand and three hundred years (saith Calvin, above a hundred years ago) it was by custome received, that prayers should be made for the dead; but they all, I confess, were ingulfed in an error, 1.3. Inst. c. 5.

8. Thus *Calvin*, as boldly, as if it were clear, that for thirteen hundred years together none of them all understood the Scripture, so well as he. But by his leave, I think I may be of the contrary opinion; and I am very confident, that St. Austin had as good a wit, studied as much, was assisted as much by the holy Ghost, and consequently understood the Scripture as rightly as Mr. *John Calvin*; and yet this profound Doctor and great Saint

Saint writeth these very words, which I do most faithfully translate out of him: *By the prayers of the holy Church, and the wholesome sacrifice, and by the Alms which are given for their souls, it is not to be doubted, but the dead are holpen, that they may be dealt with all more mercifully by our Lord, then their sins have deserved; for this, delivered from our Fathers, the universall Church doth observe, that for those, who are dead in the communion of the body and blood of Christ, Prayer should be made, when in the Sacrifice it self they in their place, are remembred: and that, that Sacrifice should be remembred to be offered up for them.* But when works of mercy are offered up for their sakes, who can doubt, but that they availe them, for whom prayers are not in vain offered up to God? It is not to be doubted in any case, but that these things do profit the dead. (Serm. 32. de verb. Apost.)

Thus writeth St. Austin, repeating over and over again in so few lines; *It is not to be doubted, who can doubt, it is not to be doubted in any case, that these things do profit the dead.* This being so clear, all other authorities may seem superfluous. He who desireth more testimonies may read in Bellarmine (de purgatorio) the words of St. Athanasius, Basil, Nazianzen,

anzen, Cyril, Chrysostome, Tertullian, Cyprian, Ambrose, Hierome and others; we also shall have frequent occasions to cite many other places.

CHAP. 3.

The new Opinion and Principles, upon which some now begin to teach, that souls cannot be delivered from Purgatory before the day of Judgement.

I.

WE have now laid our first foundation by the solid proof of Purgatory; in which we have been more brief, because whole Volumes are every where extant of that subject. It remains that in the second place we treat far more largely of a point, which though fundamentall to the devotion we intend to treat of, yet hitherto, being supposed by all, who believed purgatory, hath not been, as yet, ever treated by any (as far as I can find) untill these our dayes. We must then at full leasure examine, whether the soules adjudged to Purgatory be thence deliverable before the day of Judgement? All antiquity (as I shall shew) did ever constantly teach, that souls were thence deliverable,

liverable, and often delivered, before the last day. And this hitherto hath been so undisputably and unquestionably held, that, though some very few may be found, who in a short word have, in expresse terms, touched this by way of a question; yet their answer hath ever been (as I shall shew out of St. *Austin* and St. *Julian*) that soules may be freed before the last Resurrection. For my part, I rest fully perswaded, that never since there was a Purgatory (that is, ever since true believers began to die) there cannot among these true believers, be shewed so much as one single Doctor, or Writer, who did ever think it fit to call in question this verity, so as to make any kinde of doubt of it; much lesse go about to perswade the world the contrary.

2. But because some years since the first Edition of this my book, there have not wanted such, who have attempted this, which was unattempted to the whole world before them, and have both invented, & vented new principles to confirm it, we cannot proceed clearly, unlesse in the first place we fully declare what it is they teach, and upon what ground they teach it.

3. Hi-

3. Hitherto the Fathers and Councils, the Doctors of East and West, have unanimously taught us, and the Council of Trent *Sess. 14. c. 8.* Assures it to be a divine Tradition, that the sin is many times cancelled and remitted, and yet all pain due to the sin is not pardoned. Whence they infer (as that Council doth *Sess. 6. can. 30.*) That if those temporal pains be not paid in this world, they will remain to be paid in Purgatory in the world to come. But these new Doctors profess a great mislike of this distinction, and of the grounding Purgatory pains upon it. They profess indeed an imperfect remission of sin, not consisting in any guilt of pain, so as to remain liable to satisfy divine Justice by the undergoing thereof, either in this world or in the next; but they will have this imperfect remission to consist only in this, that those who be less perfectly, yet truly converted, though they be now so changed, that for a world no one of them will be brought absolutely to say, *I will sin, I will be drunke, &c.* yet each one of them retaine so much of his old affection to sin, that he hath a conditionall kinde of likeing to it, and would like it with all his heart, if it were but lawfull. And so though he saith, *I*

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will

will not, yet he is subject with the same breath to add, Oh that I could lawfully do it again.

4. When death takes away a sinner in this imperfect state, she must needs (say they) connaturally transfer such a soul into the other life, together with all these her disordered affections inseparably adhering to her; which ill affections being so vehemently repugnant to reason, the poor soul by the fury of them, and the horror and detestation which she now conceives against them, is so rent, and torne as it were asunder, that it is superfluous for us to seek any other purgatory to torment her. These her so contrary affections be her most severe, and most just executioners, which in her sinful life were her delights. A punishment bearing a fit, and most connatural proportion with her sins, because they be the natural offspring of them.

5. Hence if God proceeds not in a miraculous manner, but according to his ordinary providence, no other punishment remains due to sin forgiven, then these natural ill effects of sin. Every internal deadly sin will naturally cause

*I adjt. on signe d'auant. 1677
Lyon*

cause an everlasting privation of enjoying God, as our last end. For every such sin is an aversion from our last end. And hence must needs flow an excessive grief from the everlasting losse, and irreparable recovery of so infinite a good so carelessly lost; besides the torment, which the soul is put to by her violent affections to those vain goods, to which she still stands, and ever whilest separated shall stand so passionately, or rather wilfully affected. And this is all the torment the divels suffer in Hell, in their opinion, if they speak consequently to what they teach of Purgatory. But let us go on. If a man repents sufficiently to cancel the guilt of his mortal sin, but doth this so imperfectly, that he still retains the abovesaid conditional affection to his old sins, then, though he be no longer lyable to be deprived for ever of heavenly glory, yet his inordinate affections will so long make him unworthy thereof, untill they come to be perfectly retracted. For untill this be done, they will never cease to be a torment to him, by the law he now hath to see them still inherent to his soul. But retract them he cannot, untill he resume his bo-

dy, as shall be said. So long therefore he must be thus punished, that is, till the last resurrection. As for venial internal sins, if they be not retracted at all, their natural, and only punishment is to deprive us of heavenly glory, until they be retracted. And this often not happening in this world, the affection unto them will in the next world be still so sad a matter of repentance, that the displeasure against them will be racking us until we be made capable to retract them; which (as we shall see) will not be done until Doomes day. But if we have, in this life, had a lesse perfect retraction of these venial offences, yet so, that our souls remain still with a kind of affection to them, the remnant of this affection will also, in the next world, prove the matter of torment to that soul, until she come to be in a capacity of clearing her self thereof. Thus you see, how they teach both mortal and venial sins to be then only wholly remitted, when all affection to them is quite extinct: or to be only imperfectly, and but in part remitted, when still some kind of affection is retained towards them. In this affection, if death finds them, she will carry them

them along with it into the other world, and there leave them to be tormented in the manner expressed, until they can clear themselves of that now so abominated affection.

6 Yet because the soul, when she is separated from the body, still retains those disordered affections, which death found in her, when she pulled her from the body, it seems to them evident, that she must needs retain them to her great torment, until she come again to be reunited to her body. If this be so, it will be manifest, that she must be incapable of being delivered from this kind of Purgatory, or any part thereof, until she be capable to free her self of those affections. But now they conceive, they can demonstrate unto you, that separated souls, as long as they remain in the state of separation, must of necessity retain all those affections which they once had, at the beginning of that state. The reason of this (say they) is, that when now a soule is no longer clogged with a body but quite segregated from this corporal matter, the understanding is so active, that by it in a moment she penetrates throughly with a clear & distinct view, all those reasons and motives

which can in this state occur unto her, to incite her to grieve, or joy, love, or hatred, &c. Wherefore, seeing that the soul, upon the full view of all that could naturally be represented unto her, did, at the very beginning of her being in the state of separation, entertain her old sinful affections, to which her former ill impressions did violently thrust her on, she must needs remain incapable to alter them, during this state of separation. For, during this state, no new reason, or motive, can ever occur unto her, to change these her first affections, which by the horror she hath of them, prove her tormentors; and consequently, nothing can allay the fury of the torment hence arising. This torment then can neither end, nor be mitigated, until the soul ceaseth to be separated; which will not be until the last Resurrection.

37. That we may be more fully convinced of this point, they put us in minde, that a separated soul is now become above all time; and so be also her spiritual acts of understanding and will. So that if you once grant, that immediately after death, the separated soul had such

such and such affections, or other acts, you cannot deny these acts to have a co-
eviternity, as indefectable, as the soules
eviternity is. Wherefore by unavoidable
consequence, during that whole state
of separation, these acts of the soul must
have an unalterable inconsistency in her.
They also pretend further to demon-
strate, that in a spirit, which is above
time, there can be no succession of acts;
which would necessarily be measurable
by time: Because the act which succee-
ded, must needs be after that act, to
which it succeeded.

8. Neither ought you to be troubled,
that they put this Purgatory to last with-
out any kinde of mitigation, even untill
the last resurrection. For though this
time may contain many thousand years,
according to our accompt; yet (say
they) all this time is but a moment to
these souls, who are got above all time.
Length of time for no other cause en-
creaseth grief, but because it is still
bringing new parts of grief to be super-
added to the former. But an addition
of more parts of grief, where grief hath
no parts (because being spirituall it is
all together indivisibly) can never bring
with

with it any new increase of grief. Behold here, how sin naturally breeds ill affections. Behold how death oft times findes the soule full of these affections, and with them transferrs her into another world. Behold, how there these affections alwayes remaine unalterable, as long as this state of separation continues. And therefore behold, how these affections naturally become in the manner before mentioned, the Purgatory unto the soul, as long as she continues in this state; which is as long, as it is to the resurrection.

9. They are the more delighted in this their new modell of Purgatory, because they conceive it much more becomes the Majesty of that heavenly Architect, whom they thus demonstrate to have framed this whole Universe with so exquisite Art, that after he hath once reared up this rare Fabrick, and given it its first motion, it is able of it self to move, until it reacheth that very end, to which he had first ordain'd it. Thus they think they out-reach all their Ancestors, who simply were contented to contemplate God, onely as a Sovereign Monarch, governing all rational creatures.

toward the end, for which he made them, by giving them laws to observe, with promises of great reward, and threatening punishment to Transgressors. But these new Teachers, as you see, soar far higher.

10. Punishment of sin they acknowledge none in the next world, but such as we have described. No Purgatory fire can be indured by them, untill the last day of the general Conflagration. That fire they acknowledge to torment all sinners: yet such as have not sinned damably (after they have passed these flames) they bring at last to the corporeal sight of Christ coming to Judgement; and by this bodily, and also mentall sight of Christ, they put them to be so transformed into love of him, that now they quite change those so long inherent ill affections, and are wrought into that disposition, which immediately fits them for Beatitude, and excludes all sin. And thus there is with them a perfect forgiveness of sin in the last day.

11. If you aske of them, whether any part of these soules relief in Purgatory depend on our prayers, they will answer that all wholly depends upon them: Because this their finall delivery at the last

last day, whensoever that day happens, as obtained by these prayers ; which if they should never be made, these souls should never be made free, as these men teach. What other Relief they put, shall be declared, *Chap. 17. num. 11.*

12. As for Indulgences, you will easily see they are inconsistent with this new model of Purgatory, and must be thrown down, that this may be erected ; if we speak of such Indulgences, as may be gained for the dead, or which remit to the living so much as any small part of that pain, to which they should be otherwise lyable in Purgatory. For it is evident, no Indulgence hath virtue to take away those interior Acts of the soul which this opinion makes unalterable till the resumption of the body, without the least mitigation of those torments hence arising, from the first moment of the souls entrance into this state.

13. Hence lastly, they openly profess, that there is no such matter, as any treasure left to the Church, either of any superabundant merits of Saints, or even of Christ himself, from whence Indulgences may be dispensed.

14. You have had as clear an account,

as

as in brief I can give you of this opinion. Now take an account of our intended proceedings, for the defence of the common opinion of the Catholique world, which teacheth the stay of souls in Purgatory to be longer or shorter, according as their sins are greater or lesser. *And that to relieve them from such their punishments, the suffrages of the faithfull yet living, do profit them, to wit Sacrifices of the Mass, Prayers, Almes-deeds, and other offices of piety, as the Council of Florence speaks, in Lit. Union.* This we will first prove by Scripture, by the Greek Fathers, by the Latin Fathers before St. Austin, by St. Austin himself, by the Fathers after him, by undeniable History, by the testimony of the Church in her Liturgies, by her decrees in practise in point of Indulgences, by her decrees in Councils, and definitions of the sea Apostolike, by the verdict of the Catholique world, by reason it self, by the several ill sequels of the contrary opinion, and the ill grounded Principles from whence such sequels follow. This being done, we shall, by way of objections, put all the contrary arguments from Scripture, from Fathers or any kind.

kind of authority, or reason, that we ever yet heard alleadged. And because nothing more can be wished for full satisfaction, we shall then put an end to this first part, and passe to the second; in order to well grounding of which, this whole first part is so fully treated.

C H A P. IV.

It is proved by Scripture, that souls are deliverable from Purgatory before the last day of Judgment.

Because in this question I only deal with Catholiques, I shall very frequently make use of such arguments, which though they be freely denied by Sectaries, yet I am sure they be of undeniable authority to all Catholiques. Thus then I argue. The Council of Trent, Sess. 14. cap. 8. saith, *This holy Synod doth declare, that it is wholly false, and contrary to the Word of God, that the fault is never remitted, unleesse the whole pain be also pardoned.* For there are found most perspicuous and illustrious examples in

holy

holy Writ, by which, besides divine Tradition, this error may most manifestly be convinced. Wherefore according to the Word of God, and the most perspicuous, and most illustrious examples contained in it, it is manifest, that several times, though the guilt of sin be pardoned, yet there remains the guilt of sustaining pain by divine justice, still due to the sins forgiven, as the next words in the Council insinuate. And Can. 13. The Council accurses all those, who deny that we cannot satisfie God for this temporal pain, by Fasting, Prayers, Almes. Temporal pains then may remain due, after the sin is forgiven. And this must be confessed by all Catholiques to be taught by Scripture. The texts by which this is proved, I have cited in my first Chapter, num 5, 6, 7, 8. 9. Now all the texts which prove this verity, prove also that souls are deliverable before the day of Judgment: Because the pain due to all these sins, according to the estimate of divine Justice, may be so little, (for example the pain due for one idle word only) that full satisfaction may be given for it long before the day of Judgment, by offering a very great number

number of Prayers, Fasts, Almes, Sacrifices, &c. For it cannot but seem most absurd to say, that according to the estimate of divine Justice further satisfaction is yet required. For if by a very great quantity of such excellent works, satisfaction cannot be made to God for so small a sin, or any small part of pain due to that sin, what becomes of the Doctrine of the Councell now cited?

2 Again, according to Scripture, Deut. 25. *The measure of the stripes shall be according to the rate of the sin* So Luk. 12. *That servant who knoweth the will of his Lord, and doth not according to his will, shall be beaten with many stripes: But he that knoweth it not, and doth things worthy of stripes, shall be beaten with few stripes.* So Apoc. 18. *As much as she hath glorified her self in delights, so much give her of torment and grief.* But it may happen, that a soul may go to Purgatory deserving (for some very small offence) very small pain. Therefore according to divine Justice here expressed, her stripes should be but few, and not multiplied over and over again till the day of Judgment, suffering untill that day that most unsufferable

unufferable torment of being deprived of the sight of God, without retaining the least abatement of any pain to which she was condemned at her first entrance into Purgatory, though never so great intercessions, or satisfactions, be offered up in her behalf.

3. Again, Matt. 5. *Thou shalt not go from thence, untill thou hast paid the last farthing.* Therefore when this last farthing is paid, thou shalt go out of this prison. But he who hath so small a debt, as one idle word, either by his own very great sufferings, or by the very great number of Sacrifices, Almes, &c, which he may have ordered to be offered for him, may pay this debt, and so he may be acquitted long before the last day.

4. Again 1 Cor. 3. *If any one build upon the foundation Wood, Hay, Stubble, he shall be saved, yet so as by fire.* Upon which Text. St. Tho. 2. Q. 99. Art. 2. ad. 4. According to the Philosopher. 1.1. de coelo, Text. 2. All things are included in three, the beginning, middle, and end; and according to this all degrees of venial sins are reduced to three, That is, to Wood, which remaineth longer in the fire; to Stubble, which presently is dispatched; to Hay, which hath a

mean

mean between both. According therefore as Venial sins are of greater or lesser adherency, or gravity, they are sooner, or slower purged by fire. So this Angelical Doctor, as much to our purpose as could be devised. The self same interpretation of these words was made by the great *Origen*, by and by after the second age of the Church, as I shall shew, *chap. 5. num. 4.* Whence you see, that those who have only Hay, or Stuble, sooner depart Purgatory fire, then those, whose greater sins are compared to *Wood*.

5. Again, Very many Texts make it exceeding probable, that Christ when he descend'd into Hell, did either then or at his Resurrection, or Ascension, set free many souls out of Purgatory, as he certainly did all souls out of *Limbus Patrum*: and yet concerning these souls, there is just the same difficulty for them to be freed, and consequently to change and alter their acts before the resumption of their bodies; before which, our Adversaries teach, all acts of separated souls to be unchangeable. The Texts, which prove what we said are, *Ecclius. 24. I will penetrate all the lower parts of the earth; & I will visit all those who sleep, and I will enlighten all those, who hope in our Lord.* Of the souls

souls in Purgatory, because they are now secure of their Salvation, the Church saith (in the Canon of the Mass) *They sleep in the sleep of peace.* He therefore who did visit all those who sleep, did not omit to visit these souls. He, who did enlighten all those who hoped in our Lord, did not omit to enlighten these, who place all their hope in him. And to this effect this text is manifestly expounded by Greg. Naz. of whom more presently. Saint Anselme helps us to a second text, saying, *The King of glory absolved all (the faithfull) and brought them all to glory according to that of Isa. 49. 9.* That thou mightest say to those who are fettered, Go out, and to those who are in darkness, Be revealed. A third text is Zach. 10. 11 *Thou also, in the blood of thy Testament, hast set forth thy prisoners from a Lake, in which there was no water.* This place is to be understood of Purgatory, because in Limbo there was some water of comfort. For Abraham said of Lazarus, *He is comforted,* Luk. 16. 25.. And it was a drop of this water which Dives begged to be sent him. There is no such water in the Lake of Purgatory, in which all souls there detained, are most proper-

ly called *Thy prisoners* (O Lord.) *Priso-*
ners because they are in that prison, out
of which they shall not (but by speciall
priviledge) depart, untill they have
paid the last farthing. *Thy prisoners*, be-
cause all these souls be the souls of thy
Elect. For their freedom from this
Lake the Church prayeth at the Offer-
tory, saying. *Free them* (O Lord) *from*
the deep Lake. A fourth text is, 1. Pet.
3. 19. *To these who were in prison, in Spi-*
rit coming be Preacht, who had been sometime
incredulous in the daies of Noah. My fifth
text is, Act. 2. 14. *Whom God hath raised*
up, loosing the sorrows of Hell. Not loosing
Christ's own sorrows (for he had none
in Hell) but loosing the sorrows of those,
who had sorrow in Hell. They in *Lim-*
bo had comfort there, and not sorrow,
as I have shewed. This place therefore
seems clearly to be understood, that
Christ did then set free some souls from
the sorrows they suffered by the pains in
Purgatory.

6. Saint Austin is most clear for this
interpretation, (*Lib. 12. de Gen. ad lit.*
c. 13. Tom. 3.) For his words there can
neither be understood of the damned,
nor yet of the Fathers in *Limbo*, but
must

must of necessity be understood of the soules in Purgatory. I confess (saith he) that I have not yet found that place to be called hell, in which the soules of the just men do rest. And not without reason it is believed, that the soul of Christ did come to that place, in which sinners (though not damned sinners) were tormented, that he might free those from torments, whom he by his justice, bidden from us, did judge to be set free? For I do not see, how it can be otherwise taken which is said (whom God hath raised from death, loosing the sorrows of Hell,) unless we take this place so, that he did set loose the sorrows of some in Hell. For neither Abraham was in any sorrows, nor the poore man in his bosome. All this St. Austin. Behold how clearly he saith, that this text cannot be understood of the soules set free in the place called Abrahams bosome, but yet that this Text must be understood of setting free soules from a place, in which sinners were tormented. What place is this but Purgatory? And again, (Ep. 99. ad. Eadw.) Because evident Testimonies do mention both a Hell and sorrows, no cause doth occur, why our Saviour should be believed to have come thither, but that he might save men from these griefs. But I further yet inquire, whether he

saved all from these griefs, whom he found in them, or only some certain persons? But I do not doubt, but that he was in Hell, and that he did bestow this benefit upon some, that were placed in the sorrows thereof. So he. St Austin is observed by many, to be particularly wary in delivering any thing as undoubted: and yet of this freeing of some soules from the sorrows of Purgatory, he absolutely saith, *he doth not doubt*, though he doubts whether he freed all those souls, or no. But even of this he seems not much to doubt in another place For (serm. 137. de temp.) he absolutely saith of Christ, *He did not leave any one of his elect in Hell.* Yet he teacheth that he delivered not the soules of any, who were not truly faithfull, but *illas rapti* &c. *He took from thence those whom he knew to be his by faith and works.* The same is taught by St. Gregory, lib. 13. Moral. c. 20. St. Bon. Gers. and Scotus who say, he did evacuate Purgatory. But the great St. Thomas chuses to follow St. Austin, only so farr as he said, *that this benefit was only bestowed upon some;* which words of St. Austin he cites, 3. p. Qu. 82. ar. 8. ad. 1. and saith, *that these Some were such as were now sufficiently purged, or also such who whilst* they

they lived, deserved by their faith and devotion to the death of Christ, that when he descended, they should be freed from the temporall payment of Purgatory. Let the reader here note, that St Austin was a great enemy of that opinion, which taught, that any one could be freed out of Hell. See him of this *de fide & op.c. 16.*

7. St. Austin also is farr from being the only man in Antiquity, who taught, that Christ descending to Hell, freed the souls of some in Purgatory. *Euseb. Emiss.* in the same age followed this opinion, *Hom. 1. de fest. Pasch Christ,* (saith he) descending into Hell, that gnashing of mourning soules ceased, and the broken chaines did fall off from those, who were condemned, to wit, to Purgatory; unlesse our adversaries will make him so farr from their opinion, as to teach, that even souls in Hell were capable of changing their state into bliss without resuming their bodies. Indeed St. Greg. Naz. Who lived in the fourth age (*Orat. 42. lib. 2. de Pas.*) doubts whether Christ at his coming to Hell freed all without any exception, or those only, who believed, which I understand of believing with faith quickened by charity: Yet I finde, that *Nicetas,*

who did comment upon this unblemished holy Fathers works, coming to this place, expounds it of freeing some even from the Lowest Hell. Yea the *Grecian* Fathers be those, who speak most fully of the change made in separated soules. S. *Epiphan.* who lived in the same fourth age, writeth in such a manner against the Heresie of *Tatianus* (*Heres.* 46. somewhat towards the end) That it is very hard to excuse him from saying, that some of the damned did then obtain freedome, although I finde good Authors who understand this onely of such as were damned temporally, that is condemned for a while to the pains of Purgatory. Yea at the very beginning of the third Age, I finde *Clem. Alex* (*lib. 6. Strom. ante medium*) to speak so very fully to that effect, that I had rather favourably Interpret his words of Christs freeing Souls onely from Purgatoty, then from Hell. How much the latter *Grecians* have (by following this opinion) more manifestly opposed our Adversaries, I shall shew in the next Chapter.

8 If any one contend, that the texts above cited do not prove, that Christ delivered any souls from Purgatory, but ^{hers} onely

only from Limbo, I answer, *First*, that he saith that for which he hath no authority. Whereas for the contrary, we have the invincible authority of the most learned & ancient Fathers, besides the greatest Divines of the Church. *Secondly*, Though only it were true, that souls were delivered out of Limbo, which is a point defined in the Councell of Florence, yet even this overthrows our adversaries Principles. For they cannot but grant, that those souls, remaining separated from their bodies, changed their acts of *hope* into succeeding acts of *Fruition*. Wherefore this kind of change in acts is nothing against the nature of Spirits. *Again*, As the Spirit of Christ remained in Hell just so many hours, as his body remained dead upon earth, so the soul of *Adam* remained there three thousand fifty four years. It is therefore nothing contrary to the nature of a spirit, either in this manner to be in a determinate place, or to make stay there for a determinate time.

9. I conceive, no man will be so absurd as to answer that all the souls, which were freed from Limbo, or Purgatory, did then also resume their bodies.

For

For this will not help to answer my argument; because these souls by such acts as they had not before, did injoy the sight of Christ's glorified soul, even when they were in Limbo. But they resumed not their bodies before Christ's Resurrection; seeing that the Scripture calls him *the first fruits of those who did sleep, and the first born of the dead.* Col. 1. 18. Secondly, it is most false, that every soul which was delivered from Limbo, did again resume their bodies. Our Adversaries themselves note that St. Paul, *Heb. 11. 1 Cor. 15.* tells us, that God would not have the fore-goers to be perfected before the rest. And that the *Apocalips* expresses the same. I know, *Many bodies of the Saints which slept arose, and came out of the graves after his resurrection.* Mat. 27. 52. But of all these it followeth, *And they went into the City and appeared to many.* We have therefore no authority to prove, that any other souls resumed at that time their bodies, but only such as went into the holy City and appeared to many. Again, the Roman Martyrologie, Feb. 24. celebrates the feast of *the Invention of St. John Baptist's head.* Did he resume his body, and leave his head behind?

behind him? Again, the same Martyrologie Sept 6. celebrates the feast of St. Zachary the Prophet, whose body was found in the daies of Theodosius the Emperour. It could not have been found upon earth, if he had ascended up with it to heaven. There also, August 20. it is said, that the body of Samuel the Prophet was translated by Arcadius the Emperour to Constantinople. Of this see St Hierome cont. Vigilant c. 2. Again, Janua, 15. the bodies of Habacuc and Micheas, were found by divine revelation, in the daies of Theodosius.

CHAP. V.

The Authorities of the Greek Fathers.

I.

I Stand astonished to hear, that one of our prime Adversaries should say, that our opinion manifestly was begun about the dayes of St. Gregory the great; that it was never so much as thought of in St. Austins time; that it was of small account before the Schools began; and that even to this very day, it either was not proposed to the Eastern, or Grecian

an Church, or if it were, they did reject it. All which assertions are so manifestly false, that the rash venting in one breath so many things of such consequence, so apparently against truth, ought to make all men beware, how they trust to such mens learning, whose ignorance (or something worse then ignorance) is here so palpably discovered. And because the Greek Church is so stiffly denied to have entertained our opinion, I will begin with this. In the ensuing Chapters, I shall lay wide open the falsity of all the rest.

2. I have in the last Chapter shewed, that in the very beginning of the third age St. *Clement of Alexandria*, and in the next age St. *Gregory Nazianzen*, and St. *Epiphanius*, did at least hold souls deliverable from Purgatory, before the last Resurrection, and that *Nicetas* passed far further.

3. Saint *Denis* the Disciple to St. *Paul*, and most ancient of the Greek Fathers, by the words which I cited *chap. 2. num.*

4. sheweth that the most Primitive Church, in praying for the dead, did beg the immediate ease or delivery of the souls, and not the acceleration of the Resurrection.

Resurrection. For their Prayers were to beseech the divine clemency that he would pardon their sins, forgiving the pains, of which these sins make them stand guilty, and (as it there follows) that he would place them in the bosom of Abraham; which phrase intimates the begging of present delivery, and cannot, but by force, be applied to a delivery not to be granted, untill they have stood at the bar of the last Judgment.

4. *Origen* was schollar to St. *Clem Alexan.* Whence you see he is a near borderer to the second age. He manifestly puts the Purgatory of one man, by whole ages shorter then the Purgatory of others, and not all to break up at one day. Thus he writes (lib. 8. in ep. ad Rom. chap. 11. *prope finem.*) *For what spaces of time, or for how many ages, this Purgation, which is applied by the pain of fire, doth torture sinners, only Christ can know.* Again (Hom. 14. in Levit.) he distinctly teacheth the ground of putting the Purgatory of one shorter then that of another, to be their greater or smaller sins. Thus he writes, *In which saying of St. Paul (concerning some mens being saved by fire) it is manifestly shewed*

that

that some sins are so light, that they are compared to Stubble ; to which, if fire be applied, it can make no long stay. Other sins are like Hay, which the fire with no great difficulty doth consume, though it stay longer in consuming them, then in Stubble. But there be some sins, which are compared to Wood, in which according to the quality of crimes, the fire findeth great and long continued food. I pray note, that he saith all this is manifestly gathered out of St. Paul. So that, he thought our Opinion manifestly contained in Scripture. See my former Chap. num. 4. Where St. Thomas, by adhering to this Interpretation, evidently shews he judged it to be none of *Origens* errors. See here num. 12. The Latine Fathers propofing this doctrine to the Greeks.

5. In the fourth age lived that great *Macarius*, whom the Grecians report, in a discourse, which he had with the Scull of a dead Infidel, to have been told by it, that even those in Hell did feel some kind of ease by the prayers of holy men, as you may read in their *Triodium*, pag. 20. This *Triodium* of theirs, I cite not for any other reason, but because the Grecians bear great respect

spect unto it; for it contains their Monks service in Lent. *Ruffinus Aquiliensis*, who lived in the same age, *lib. 3. de vit. patrum n. 178.* in *Rosweid*, reports the words of that Infidels Scull to have been these, *At what bourt you make commemoration of those, and pray for them, who are in pain, they feel some comfort.* *Gennadius Patriarch of Constantinople* in his explication of the Council of Florence *Sect. 4.* hath almost the like words, uttered as he saith, by this Scull. But *St. Thomas* upon this story well notes, that this was not any comfort in the damned asswaging their pain, but only such a kind of barren joy, as the Devils have when they make their sin. Yet, even this clearly proves change of acts in separated souls to have been held by the Grecians; who, from such like stories, often in their writings inferre, that from hence it appears that much more the faithful souls must find ease, when we pray for them. *St. Athanasius* (who flourished in the same fourth age *Quest. 34.*) asks, *whether the souls of the sinners feel not some benefit, when good works and offerings are performed for them?* And his answer is affirmative. *St. Ephrem* of the same age, *apud*

(apud Severum Alexandrinum) hath these words. *The soul doth feel, when the divine sacrifice is offered for her; to wit, new ease from former pain.* Besides what hath already been spoken of St. Gregory Naz. I find that in his tenth Oration, after that he had afforded the friends of the dead Cesarius all the comfort he could in that his funeral Oration. he saith, *Now I will give you a Greater Medicine for your grief, that is, that every soul deare to God, after she is departed free from the fetters of the body, when now that which did obscure her, is either purged or laid aside, she doth, with great joy, passe to her Lord.* And that you may see, that he clearly puts this passage from her purgation to her glory to be before the Resurrection, he by and by adds. *Also, sometime after this, when she shall have received that flesh, with which she had so near alliance, then at last this flesh also shall be admitted to the inheritance of heavenly glory.* Behold he saith, that this happens some time after the passage of the soul from her purgation to her glory, to which the flesh also at last is admitted, but not *at first*.

6. St. Epiphanius, of the same age did hold (as hath been shewed in the former chapter

ter) some souls to have been freed from Purgatory, when Christ descended into Hell. Moreover *Heres. 75.* he writeth thus. *The prayers also that are made for them (the dead) do profit them, although they do not cancell the whole sin.* As if he would say, that though prayers for the dead only sometime cancell all their sins and work a perfect delivery immediately; yet they alwayes cancell part of the sin, that is (by a most usuall phrase) of the pain left due by sin, making that milder than it was at first. St. Chrys saith this, even as clear as I do. His words (*Orat. 41. in 1 Cor.*) are these. *Who doubts whether, when we offer sacrifice for the dead, but some comfort accrues unto them?* And then he shews how this new comfort though not alwayes yet sometimes is so farre extended, that it is conjoyned with the perfect release of the soul. Whence he adds *παντὸς τάρτοῦσεν αὐγέαντος αὐτοῖς αὐταγαστίν αὐτὸς ταῦτα εὐχαῖς* *That it may happen that a total pardon may be obtained for them by our prayers &c.* A totall pardon obtained necessarily includes an immediate release: *Comfort* includes some asswagement of former paine, whence it is alwayes true which he saith, in *Hom. 21. in Act.* *If thou wilt,*

wilt, the punishment of the dead may be made lighter than it was at first, See St. Austins words, Ch. 17. n. 1,2. St. Greg. Nyffen, elder then St. Chrysostome, worthy brother to St. Basil the great, by knowing whose opinion you may rest assured that you know the opinion of St. Basil in this point; yea by knowing it you may know also the opinion of the first Councell of *Constantinople*, for he, as a prime Father of that Councell, was chosen out to pen the very Symbol of Faith set forth by that Councell: This eminent Doctor, I say, hath so fully and so clearly delivered our opinion, that I scarce know how to wish his words to come more home to our purpose. They be these (*de anima & resurr.*) According to the quantity of vice, which shall be found in any one, (of the faithfull departed) the measure of torment and grief shall be taken. For it is not fitting that of two men, he who bath so long dwelt in forbidden evills, and he who bath fallen only into ordinary meane faults, should be equally tortured in the purging of their vitiosity: But according to the measure, and the quantity of the matter, should burne with that grievous flame with either a longer, or shorter space of time; according as that, which nourisheth this flame,

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doth last more or lesse. He therefore who shall be found charged with a great burden of materialls must of necessity finde this flame, which is to consumethis matter, to be greater, and longer lasting. But to him this consuming fire is to be applyed for so much shorter space of time, and so much lesse vehement and less sharp pain, by how much the subject(on which it works) shall be found to be lesser in the measure of viscosity. Mark here, First, One mans Purgatory much shorter then the Purgatory of another, for the reason given by *Origen* and *St Tho. N. 4.* Marke Secondly, the proportion both of the length, and sharpenesse of torments in burning flams to be with proportion to their sinnes: Lastly I pray let it be noted, that all the Fathers hitherto cited, are more ancient then *St. Austin*. How false then is it convinced to be, even by the chief Grecian Fathers, that our opinion was not thought of before *St. Austin* time.

7. Yea it was thought of in the east, by all those who ever held Purgatory. The eastern heathens thought of it; the Turks thought of it; the Jews thought of it; the Catholique Grecians from that time to this, thought of it; and the schismatical Grecians in this point have not rejected this verity even till this day. As for

Heathens, Plato, who well understood what was conformable to Philosophy, as being Master to Aristotle himself, and who had learnt many true principles from the people of God, learnt also, that there was a Purgatory, and that souls separated from their bodies, after they had suffered due punishment for their sins were transferred to a place of happiness. For of souls fully purged, he writeth thus, (in Phæ. or, de anima) *There they dwell, and are purged, suffering paines. And when they are now purified, they are acquitted, and according to their deserts, each one of them bath the reward of his good deeds.* So he. Mahomet himself in his *Alcoran* speaks thus. *I do believe that all shall passe by Purgatory, and shall stand there some more time, some lesse.* You may read these his words in *Salmeron*, in 1 Cor 15. disput. 25.

8. Among the Jews, even before Christ's time, Rabbi Simeon in his book *Zobay* (ad cap. 18. Gen.) saith of some souls, *After they are purged from their sins, God holy and blessed makes them ascend from that place.* And then shewing how by certain degrees they approach nearer to felicity, *He bringeth them out* (saith he) *and makes them ascend so that place, which is due and becoming.*

becoming to them. And from that time the body indeed rests in the earth, but the soul is in possession of a place fit for her. Agreeable to this Menachem Sioni saith also. After they have suffered due punishment, and are purged, they do ascend to a more pleasant place, a place abounding with delights. And by and by (according to the received fond opinion of these Rabbins) he tells you this shall be within twelve months after the departure of the soul. In the like manner of twelve-months Purgatory, speaks that author *Catena Hebreorum ad cap. 3. Malach.* So also the Author of the book called *Isod, Sirim* and divers others of the Jewish Rabbins, whose words you may read in *Coccius. Lib. 7. de penit.* I have read a German Author, who saith the Jews until this day, for twelve months, after the death of any of their dearest friends, set up burning lights in such a place of their Synagogue at Franckford, which they do out of this fancy of twelve months Purgatory. *John Isaac* in his institutions of the Hebrew tongue printed at Colen. 1553. saith, The Jews think themselves happy, when they have a son born, by whose aide they conceive they may be freed from the Hell of Purgatory.

9. But I return to speak of the Catholique Grecians. That admirable St. John Eleemosynarius, Patriarch of Alexandria, who lived about six hundred years after Christ, and whose Acts presently after his death were written by that holy Bishop Leontius, and are recommended by the second Council of Nice; this great St. John (as I was going to relate out of the Author so recommended) did use very carefully to inculcate the devotion of praying for the dead, telling to that effect his brethren, how that in the warre with the Persians, a certain man, taken in battell, was carried Prisoner by them into Persia, and put in the Prison called Lethe or Oblivion. Others, escaping by flight into Cyprus (which was St. Johns own Country) reported the man, we spake of, to have been dead, and buried with their own hands. For they had buried one so like him, that they judged him to be the same man. And they told the very day, and moneth of his death. Upon this his friends procured him to be solemnly prayd for, thrice every year. Four years after, this man escaping out of his prison in Persia, came to his freinds

in

in *Cyprus*. They told him how long they had esteemed him a dead man, and had done their duty in praying for him accordingly. He asked upon what daies they had performed this. They answered upon the Epiphany, Easter day, and Whitsontide. Presently he replyed. *That upon each one of these daies, there came one to me as bright as the sun, and loosed my Bands, and yet the daies following my Bands were again found made fast.* The holy Bishop relating often this story, was used to say, *From hence we learn that the dead have then rest when we make Collects for them.* As we do in the Mass said for their souls. St. *Gregory the great lib. 4. dial. c. 75.* Of a like story saith. *It was known to many: And we shall recount a third out of Bede which happened here in England.* For God by these, and other like accidents, both in East and West, was pleased about this age so to quicken the devotion of praying for the dead, that our adversaries ungroundedly took from hence occasion to say, our opinion only began in this age. But they were not only deceived therein, but also in imagining, that only the Western part of the Church gave cre-

dite to our opinion, and was moved thereunto upon account of what St. *Gregory* writes in his Dialogues. It seems they remembred not, that Pope *Zachary* a Grecian, in the age after St. *Gregory* translated his Dialogues into Greek, so shewing his great approbation of that book ; which containes so many stories concerning the deliverance of souls from Purgatory. Now if by this work of St. *Gregory*, this our opinion gained so much credit in the West ; the same work receiving also new authority from a Grecian, worthy to be not only a Pope, but a Saint (we keep his feast the fifteenth of *March*) did doubtlesse gain no lesse esteem among the Grecians in the East. For it is most evident, that they were far from misliking stories relating the delivery of souls from Purgatory, who were so much more forward, then the Latins, to credit relations of souls being delivered from Hell.

10. For besides what hath already been said, I must tell you, that their great Doctor and Divine St. *John Damascenus* in his *Oration concerning the dead*, to excite all to pray more earnestly for them

them, doth relate a story, (which we must confess so learned a Father to have believed, or else he would not have recommended it to the belief of others) how by the prayers of St. *Gregory the great*, the soul of *Trajan* had been delivered from Hell. A story, which, as he said, *Both the whole East and West did testify*. The Grecians generally from that time, (that is from about the year 730.) even to this day, have given full credit to his report, which we Latins farre more comonly reject, as you may see in *Spondanus*, an. 120. num. 6. in *Baron. Tom. 8 an. 604*. Now if in St. *John Damascens* time, both *the whole East and west did testify this story of it*, at least so generally as to induce so great a Doctor to credit a thing so incredible; it cannot but be made evident from hence, that the whole East, as well as the West, would find no difficultly to believe souls deliverable from Purgatory before the day of Judgment. The same St. *John Damascen* there relates, how St. *Thecla*, the first woman Martyr of Gods Church, living in the Apostles times, freed, even from Hell, the soul of *Falconilla*. That you may see, how in the East, so near the Apostles times, such

reports, as these, were there found, and credited ; which had been impossible if they had believed, that no soule was deliverable out of Purgatory before the last day of Judgment. Yea, the stories received among them, proving this point, were so many in the east, that St. John Damascen even in his daies could say, *Who can recount in order so many testimonies concerning these things, as are in the lives of Saints, & divine revelations; by which it is manifestly shewed, that Prayers & Masses, and Almes, which are offered for the dead, do avail them exceedingly.* Thus he so very long ago.

II. Yea, you may read also in their *Triodion* pag. 143, 144, 145. Upon the Sunday called ὁροσοξία a long story of the delivery of *Theophilus* the Emperour his soul', by the multitude of prayers which is wife *Theodora* the Empresse procured to be said for him, by many holy men, by which prayers he was freed from his pains ; for the very words put down there are βασάνως ἐξηρπάξε. This story also is related by *Constantinus Manasses*, a Grecian, in his Annals of *Michael* the third ; where he saith of *Theodora*, that she (by vision) rested satisfied that *Theophilus* was set free from the punishments

ments of the other life, that is, from Purgatory, as is most solidly proved by Gennadius Patriarch of Constantinople, in his explication of the Council of Florence, in *Bibliotheca Patrum: Tom. 1a. prope finem.* For after he had said (sect. 3.) that by prayers we purge the soul of the faithful from sin, and we free him from fetters, and bring him out of darkness, and redeem him from mourning and sighing, he in his next Section proveth this by the story of what the Idolaters Scull said to St. Macarius, & then in the next (that is, the fifth Section) he proves it by the story of the soul of *Trajan*, and of this *Theophilus*; which having largely related, he concludes, by this our belief of purgatory is manifestly convinced. For if *Theophilus* had been a Saint, he had not appeared (in the aforesaid vision) all fettered like a condemned man. And if his case had been desperate, & if he had been deprived of the fruit of penance, he had not obtained pardon, seeing then he was in a middle state, & by the benefit of repentance, had got to himself the assistance of holy mens prayers, he obtained help. Behold this cheife of the Grecians, teaching deliverance of such souls as are in the middle state, before the day of Judgment. The same

same *Gennadius* there (Sect. 4.) after he had mentioned what I related of St. *Macarius*, he produces out of the lives of holy Fathers, the example of a blessed old man, who had a very slothfull Disciple, who after his death appeared to the old man, first plunged up to the neck *in fire*; the old man praying for him, he afterwards appeared *in fire only up to the girdle*; and the old man persevering more fervently in prayer, he finally appeared *wholly free and quite delivered from the fire*. What could be wished by us more fit to expresse this alteration, wrought in such souls as are in this middle state, by force of prayer. And these examples are so plentiful among the Greeks, that *Gennadius* presently addes, *and who can recount in order the testimonies of this nature, which are contained in Saints lives? and divine revelations, &c.* How falsely then do our adversaries fancy, that *Greece* had no such stories in this kinde, as we have in the Latin Church.

12. But as for that which concerns the Council of *Florence*, though we may most apparently see, what doctrine was there held forth to the Greek Church in

in this point, by that which *Gennadius*,
Present in that Council, and after it
elected cheife Patriarch of the Grecians,
did presently write *in explication of the*
said Council, for the more full instructi-
on of the Greek Church, according to
the sense of that Council: Yet I shall as
well out of the Acts of the Council it
self, as out of his most learned explicati-
on, make it evident, that our adver-
saries most falsely say that our opinion,
either was not proposed to the Greek
Church, or, if it were, it was also reiect-
ed by them. For you shall finde the
Latins even in the first Session^{*} propo-
sing to them our doctrine in these words.
At this time the souls are purged by fire, and
set free from thence according to the sins of
each one. So that he who hath committed many
sins is freed after, that he hath been purged a
long time: But he who hath committed few sins,
is in a shorter time dispatched. So the Latins.
To which as the Interpreter of this
Council out of the Greek, he writeth,
Greci dicunt &c. The Greeks reply. *We*
do judge that Purgatory is not a fire, but a
certain obscure place and full of labors, in
which the souls are indeed deprived of the
divine light, untill they be purged and set free.

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The prayers of the Church still helping them, and this is our judgment of Purgatory. Their judgment then is, that they stay in Purgatory not till the day of Judgment, but till they be purged and set free. For they determin no settled day as that of Judgment is. So when the Greek Church came joynly with the Latin to proceed to the definition of what concerned Purgatory, they both subscribed to these words, set down *in literis unionis* at the end of that Council. First. That souls, after their departure, are purged with Purgatory pains, and that the suffrages of the faithful living do avail, to the end they may be relieved from these pains. Lastly, they define, that their souls, who having contracted the blemish of sin, have been purged either in their bodies (by the worthy fruits of penance) or have been purged unclothed of their bodies (by Purgatory pains) are presently received into heaven, and clearly behold God. Note here how souls when unclothed of bodies are said to have been purged, so as to see God presently. How convincing this decree is, I shall more fully shew, c. 14. n. 9. Now I only ask any man, who reads these words in his perfect senses, whether the Grecians here have

have rejected our opinion or no? And whether it were not most clearly proposed unto them in the words I related out of *Binius* his Edition of that Council? And whether the *explication of Gennadius*, one of the very Chief of all the Grecians, and who was there upon the place, doth not clearly shew the Grecians in this point to have followed the opinion proposed by the Latins.

13. You may further see, that the Grecians clearly hold separated souls capable to change both their Acts and their State. For in their *Eυχολογιον*, which being as it were their Ritual, containes the approved opinion of their Church, there is a solemne set prayer to this effect, That God, who at the intercession of St. *Gregory* freed the soul of *Trajan* a Pagan, would be pleased at their intercession to free the soul of N. N. being a Christian. Our Adversaries confess the faith of the Catholique Greeks concerning *Purgatory*, to be contained in their *Euchologies*.

14. To say a word of the Schismatical Grecians, their Pope, (as I may say) that is, the Patriarch of *Constantinople*. *Hieremias*, Anno. 1508. clearly professes himself

himself to believe that separated souls may change both their Acts, and their States. *We believe (saith he) that St. Gregory the great freed Trajan, and that St. Thecla freed Falconilla from hell fire.* The Ethiopians (whose Church is most numerous, under the Patriarch of Alexandria) believe also the like change of State and Acts in separated souls. For *Anno, 1530.* by *Zaga Zabo* in his confession of the *Ethiopicall Faith*, they speak thus. *We do believe that upon Saturdays, and Sundays the souls of the pious departed, which are in Purgatory, suffer no punishment, untill at last, the terme prefixed to their pains being ended, they wholly are acquitted.*

15. Not contenting my self with so abundant proofs, sent to a friend of mine, who lived in a City where he might have daily conversation with many very Catholique and very learned Grecians, who by his Letters dated 27. of Septem. 1649. did bid me rest assured, that all the Grecian Catholique Church (for we little regard what Schismaticks do) approves and admits of privileged Altars, and maintains Indulgences valid for the souls in Purgatory; which they believe can be, and are delivered thence, and

go straight to Heaven, as soon as they have satisfied, without expecting the day of judgement: so he word for word, adding this Postscript. Note, that what I have said of the Greek Churches Doctrine, I have had it from the Grecians themselves. What other proofs further to require, I know not.

C H A P. V I.

*The Testimony of the Latin Fathers, before
St. Austin.*

I.

THe most ancient Writer of the Latin Church is St. Clement. It was either he, or one very ancient, (as appears by his being cited in Authors of highest Antiquity) who did write those eight books of Constitutions, so highly esteemed by the Grecians, and which the Ethiopians are said to esteem as Apostolical. In this work (*lib. 8. c. 47.*) is put down a prayer, used in those dayes, for those who rest in Christ, in these words. *O Lord look down upon this thy servant, whom thou hast received into another life, and mercifully pardon all that either unwittingly, or willingly*

willingly, he hath offended. Let him, by the peaceable Angels, be brought to the Patriarchs; Prophets and Apostles. Note the stile of the most primitive Church, in begging for present pardon, and not for pardon to be delayed till Dooms day; but so, that at the present the Angels may conduct this soul to heaven. And so the Church till this day, at the departure of the soul out of the body, commands us to pray thus. *Come and assist O Saints of God* (their assistance is not at the last Judgment) *Come and meet her O Angels of our Lord*, receiving the soul, and offering her in the sight of the highest. Let Christ receive thee, who hath called thee, and let the Angels lead thee into the bosome of Abraham. Words which cannot, but most unnaturally, and improperly, be wrested, so as to be interpreted of the day of Judgment. These words be also repeated againe in the office of the buriall, and yet again in the Masse; of which see ch. 11. n. 2.

2. Tertullian two hundred years after Christ, could not but know the stile of praying for the dead then in use. In his book *de Corona militis*, he, among the Apostolical traditions, puts down suffrages or prayers for the dead. But what did these

these prayers beg of God? you may gather that out of him, (de Monogam. c. 10.) Truly she (that is the wife praying for her dead husband) prayeth for his soul, and shee beggetteth in the interim his refreshment, and that she may go and have his company in the first Resurrection. What can this first Resurrection of a soul departed (to whose company we laudably desire to be, after our death, associated in the said resurrection) what can it (I say) signify but a Resurrection, yet not that of the body (which is the second and last Resurrection) but that of the soul to salvation, when shee dyes in grace, which are the words of the Rhemish Testament, Apoc. 20. 5. and this is the explication of Ribera, & Menochius upon that place, as also of Tirinus, citing for it Primasius, Richardus, Ambrosius, Areta, Beda, Vega, Pererius, & à Lapide. And indeed, in this place, the sense can be no other. This sense fitly agreeth with those words of the Apoc, 20. 5. This is the first Resurrection, that is, the Resurrection, by which the soul departed is transferred to a state of felicity with all security. Whence it followeth, v. 6. blessed and holy is he, who hath his part in the first Resurrection: they shall reign with Christ a

thousand years, That is, untill the end o the world approach, putting a certaine number for an uncertaine; which must needs be from each souls beginning this happy state, which is to continue till the neare approach of the end of the world. At what time all things shall happen, as they are in that text of the *Apoc.* described to happen, between those thousand years and the second resurrection; which things being many, and those succeeding one another, it evidently follows, that the first resurrection, must be divers years before *the second*. Wherefore, to begg that a soul after her departure may be made partaker of the first Resurrection, is manifestly to begg, that such a soul may be transferred from that state, in which our prayers may obtaine for her *a refreshment in the interim*, (that is from the state of Purgatory) unto the state of raigning with Christ, untill the end of the world, and then to be reunited again in the second Resurrection to her Body.

3. In this place (that so they may be the better understood) I thought fit to put the words, by which the Gothick Church, in her Liturgie, prayes for the dead; *begging of the Piety of our Lord, that be*

he would vouchsafe to place in the bosome of *Abraham*, the souls of the departed, and to admit them to have a part in the first Resurrection, through Christ our Lord Amen. What is this, but to pray that those faithful departed, which stand in need of our prayers (for we pray for no other) that is, such as are in Purgatory, may now at present be admitted into the bosome of *Abraham*, so as to have part in the first Resurrection, which is the ascending of the soul separated to blisse, there to enjoy this part, before the compleat blisse of body and soul together, which shall be at the second Resurrection.

4. St. *Martin* was a souldier under *Constantius*, only three hundred years after the birth of Christ, but grew up to be one of the greatest lights in the Primitive Church. St. *Gregory of Tours*, who was his successor in that Bishoprick, and so might well come to an Authentical knowledge of his so famed actions, relates (*de gloria Confess.* c. 5.) that St. *Martin*, visiting the sepulcher of the holy virgin *Vitaliana*, understood by revelation, that she was not yet in heaven by reason of no very great fault, which she had committed. Upon which he

moved to compunction, said to his companions. *Woe be to us, if this holy virgin of Christ hath deservedly found an hinderance to present felicity.* And then not long after returning again to her sepulcher, he said, *Rejoyce now Vitaliana, my blessed sister, for within three daies thou shalt be presented to the divine Majesty.* Whence St. Gregory of Tours immediately addes, *It is not to be thought otherwise, then that she obtained the presence of the Divine Majesty, by the holy Bishops prayers.* Stay now here, and note, *First, that Saints, whose sepulchers are visited as sepulchers of Saints, may stay a while in Purgatory.* Note *secondly, that St. Martin in the Primitive Church believed as we do now, that souls were daily delivered from Purgatory, and that this soul from thence within three daies should be presented to the divine Majesty.* *Thirdly note, that both St. Martin and St. Gregory of Tours, believed the truth of this to be confirmed from heaven, and delivered it as such to others.* *Fourthly note, that not only St. Gregory the great at Rome began to write such stories, but also before him St. Gregory of Tours did so in France.* And St. Leontius did so in Greece, when, in

in all probability he had never seen either of their writings, which were yet only in Latin. See my former *chap. num. 9.* see there also *num 5.* how *Ruffinus*, (no lesse ancient then *St. Jerome*) published in the Latin Church, the story of that Infidels Scull, which told *St. Macarius* what present comfort the dead feel, when they are prayed for.

5. *St. Jerome* was born, when *St. Martin* was a souldier under *Constantius*; he upon *Micheas c. 9.* tells us, what words a soul delivered now out of Purgatory speaks. Finally (saith he) after torments and punishments the soul being now broughte from outward darkness, and having paid the last farthing, doth say, *I shall see his justice, and I will say, O God, thy Judgments are justified.* Note, that he tells you, how this soul, still in state of separation, brought out of darkness, hath already payd the last farthing, though she had not resumed her body. For passing to relate other things (as if he meant to separate the time, in which these other other things should happen, from the time in which the souls delivery often happens) he fayes, that they shall be in the consummation of the world.

6. St. Ambrose was Father in Christ to St. Austin; by knowing whose opinion in this dayly-practical point, you may well conjecture what St. Austin learn'd from him. He was so clearly of our opinion, that before he said Mass, his usual devotion was to beg that some soul that *very day* might be delivered from torments, and transferred to the joyes in heaven; which devotion of his the Church so esteemed, that in the very beginning of her Missal she hath put down that prayer of this holy Father, *to be said before Mass by all Priests according to their opportunity*. And to fit it the better to their opportunity, she hath divided it into seaven parts, assigning one part to each day of the week. The part answerable to *Friday*, taken out of St. Ambrose his preparatory-prayer to Mass begins thus. *We do beseech thee (O holy Father for the souls of the faithful departed, that this great Sacrament of piety, may be unto them health of Spirit, Joy and Refreshment: But when? perhaps at the day of Judgment: bear what followeth My Lord God, let it be unto them THIS VERY DAY, a great and full banquet of thee, the living bread which came from heaven.* So also (if you mark

mark it) the holy Church *in the commendation of the soul*, for each faithful soul, departing, doth not beg to have that soul placed in rest only at the day of Judgment, but she prays thus at the souls departure, *TH IS V E R Y D A Y* let thy soul be in peace, and her dwelling in *hol- ly Sion*. The same St. Ambrose (*in orat. de ob. Theodosi*) still continues his hope of delivering the soul of that good Emperour, very long before the day of Judgement. For he saith, *Untill by his teares and prayers he shall bring him unto that place, to which his merits call him, the mount of our Lord.* Questionlesse he did not mean to weep and pray for him, untill the day of Judgment.

7. St. Paulinus was a Priest under St. Ambrose, but afterwards a most famous Bishop. He exhorting one to pray for a dead brother, writeth thus (Fp 19) *We most earnestly intreat you, by the labor of your prayers to conspire, that the mercifull God (with the drops of his pity calld down by your intercession) may refrigerate his soul. For as fire is kindled in his fury, which shall burn into the hell downwards so without all doubt the dew of his gracionnesse will so penetrate*

the places below, that we may refrigerate with the bedewing light of his piety those who are burning in scorching Darknesse. Behold what a present change from former torment to subsequent ease, fervent prayer is said to bring to those who are now burning, in Purgatory, called scorching darknesse.

CHAP. VII.

The Testimony of St. Austin.

I.

BY what hath been said in the two precedent Chapters, you will see (by the Testimonies of St. Denis, St. Clement Alexandrinus, Origen, St. Macarius, St. Ephrem, St. Greg. Naz. St. Epiphani. St. Chrysost. St. Gregory Nyssen. St. Clem. Rom. Tertullian, St. Martyn, Ruffinus, St. Hierome, S. Ambrose, S. Paulin,) how known and received, both in East and West, our opinion was before St. Austins dayes. So false it is, that it was never thought upon before, or in his time; yea this Prince of the holy Fathers hath delivered it himself, very clearly and frequently. In my 4. chap. num. 6. I have demonstrated,

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at least some soules to be evidently held by him, already set free from Purgatory, which were there, when our Saviour descended into Hell. Yea, if he belatten-
tively read, he hath our question in ver-
ry expressive terms. The Title of chapter
109. of his *Enchirid.* is this, *Qualiter se
haboant anima defunctorum ante resurrec-
tionem. In what kinde of state be the soules of the
departed before the Resurrection?* Accord-
ing to this Title, he begins with telling
you, what passeth with the souls in the
intervall between the departure and the
Resurrection. So that all that he saith,
must be understood to happen in this in-
tervall. *The time (saith he) that is placed
between the death of man and his last Resur-
rection, contains souls in hidden Receptacles,
according as each one of them is worthy, either
of rest or of misery, as she bath made her for-
tune when she lived in her flesh.* And then
having told you, that some deserve pre-
sently to go to Hell (where no prayers can
help them) others to go presently to Hea-
ven; (who need no prayers) he comes
to tell us, that there is a middle sort of
souls, neither so very bad, as to deserve
Hell, nor yet so compleatly perfect, as to
go directly to Heaven; and of those souls
he

he saith, *It is not to be denied, that then when the Sacrifice of our Mediator is offered for them, they are eased.* *Relevari, cum pro eis offertur.* It is not then to be denied, but they are then eased when the Sacrifice is offered: So that directly against our Adversaries, some change from former pain to ensuing ease is made even THEN. Yea even THEN sometimes by these prayers a perfect forgivenesse of all pain, bringing with it an immediate delivery from Purgatory, may be effected. For the final upshot of this chapter is in these words. *To whomsoever (these prayers) are available (that is to all in this middle state, as he there declares) to whomsoever they are available, they availe to make the forgivenesse compleat, or at least to make the pain it self more tolerable.* *Quibus autem profunt, aut ad hoc profunt, Ut sit Plena Remissio, aut certe ut tolerabilior fiat ipsa damnatio;* that is *Pena*, or their *Condemnation* to pain; which is the Glossie of St. Thomas upon these words, in Supp. q. 71. ar. 5. ad 2. *Damnation* (saith he) is here taken for pain; which pain by prayers is sometimes wholly acquitted, sometimes not, but it is onely lessened.

2. It is no answer to reply, that Saint Austin saith, Prayers either make the forgive

givenesse compleat, or the pain more tolerable, because it is true, that they work one of these effects, that is, they availe to a full forgivenesse, though this forgivenesse happen onely after the Resumption of their bodies. This answer is very far from his minde, which clearly is, that the effects of Prayer for the dead be twofold. That is either a partiall remission of pain, making the pain more tolerable than it was before, or a totall remission, taking all pain wholly away. To make these distributive speeches proper, both the members, into which the speech is distributed, must be such as may ordinarily be verified. So it is properly said, *I will come to you by borse or Coach*, but ridiculouslly improper to say, *I will come ryding or flying*. Why so? because I cannot eome flying. And it would be yet more ridiculous, if I should say, *I will come ryding, or at least flying*. For this were to expresse, that I made my self more sure of flying then of ryding. So seeing St. Austin saith prayers for the dead availe to make the forgivenesse compleat, or at least to make the pain it self more tolerable (and this in the interval between death and the last Judgment) he holds this effect to

to be the more common of the two; yet so, that the other effect, of a full release may sometimes follow in this intervall. And just after this manner (as we did shew, ch. 5. n. 6.) St. *Epiphanius* taught prayers for the dead alwayes at least to cancell part of the former paine, though it alwayes remits not the whole paine. For more powerfull prayer is required for this. There also I did shew, that St. *Chrysostom* teaches these prayers for the departed, at least to afford then *Some Comfort, and it may happen* (saith he) *that a TOTALL PARDON may be obtained by our prayers*: Which must needs make (as St. *Austin* said) the **FORGIVENESSE COMPLEAT**, and so quite free the soul in this intermedial space between death and judgment, in which he puts this effect to happen. And just so speaks St. *Isidore* in my next chapter, n. 5. To our adversaries all these passages of holy Fathers are unpassable. They can indeed say, that their finall delivery at the resurrection (though I prove this to be false chap. 17. n. 18, 19.) is an effect of each prayer said for them, but they cannot possibly distinguish this twofold effect, of either diminishing the former paine, or wholly

wholly freeing from it. The release they put afforded by prayers, shall be declared and impugned *cb. 17. n. 11.* where we shall shew, that they never put the pains which the soul began to suffer at first, to be at any time abated afterwards.

3. Now St. *Austin* shews, that he did not let this distinction slip from him casually, both because it is his only answer to the question in hand, and because in his book of *Eight questions to Dulcitus q. 2.* speaking of the benefits, which accrued to the departed souls by Sacrifices, and other suffrages, he saith, That for those who are very good they are *thanksgivings*; for those who are *very bad*, they *avail nothing*: But for the third, or middle sort of men, they are *available*. To what? or how farre? even just word for word as he said before. *They avail to make the forgivenesse compleat, or at least the pain it self more tolerable.*

4. Hence, you may easily understand the clear, plain, and simple sense of another passage of St. *Austin* teaching that, upon the account of prayers offered for the dead, they are dealt withall more mercifully

cifully by our Lord then their sins deserved. And this he saith to be a thing received by tradition. Now this merciful dealing delivered by tradition is, that upon account of the prayers offered for such a soul, her pains either are made more tolerable, or the prayers avail to make the forgiveness compleat by a present delivery. For in one of the two effects you have seen St. Austin apparently to place all that benefit, which by tradition he was taught to accrue by prayer to the souls departed. Note then his words, which I prove to be taken out of a Sermon truly ascribed unto him, because that very Sermon, as truly his, is long since found to be cited by Eede in *ad Thess. c. 4.* By the prayers of the Catholike Church (saith St. Austin Serm. 32. *de verbis Apost.*) and by the wholesome Sacrifice of the Altar, and by the Almes given for their souls, it is not to be doubted, but the dead are holpen, that they may be dealt withal more mercifully by our Lord then their sins have deserved. But why is this not to be doubted? the next words tell you. For this is a thing, which the Church observeth, having received it from Tradition by our Fathers, that they be prayed for, &c. To wit, prayed for, that they may

may have that benefit which prayers bring in that interval between their departure, and last Resurrection : which St. Austin hath declared to be either a perfect remission (inferring a present release) or at least to have their pains become more tolerable then at first they were. Surely what Tradition taught, was either fully known to this greatest Doctor of the Church, or to no one of the Church.

5. Imprint then this assured verity in your minds, that the benefit which we beg, when we pray for the dead, is a compleat forgiveneſſe bringing a present release now in this interval before Judgment, or at least in the same interval, bringing new present ease, and new comfortable relief, from part of their former pain. When we obtain this, our prayers are heard, Whence St. Austin. (lib. 21. de Civitat. c. 24.) saith *For some men departed the prayers of the Church are heard, (that is for such as are in the middle state as he there expresses.) Tales enim constat &c. For it is manifest, that such men being purged, before the day of Judgment, by temporall pains which their spirits suffer, shall not be delivered over to eternal*

nal fire, when they resume their bodies. I pray observe how he holds it manifest, that the Spirits of some are purged by temporal pains, which they suffer, before the day of Judgment: which is directly against our Adversaries, who before that day put no such temporal pains as do purge the soul. For even till Judgment she retains still in her all her former ill affections, nothing changed from what they were at her departure. Secondly observe, that he speaks of these Spirits being purged before they resume their bodies. And to make it yet more evident, that he speaks of a purgation wholly ended, and dispatched, before any one resume their body, he presently moves this question, If this be so, what shall then be said of these, who in such a kind of life (that is neither very good nor very bad) are found in the same day of Judgment, that is, whom that day shall find yet living; and there shall not be space of time for the prayers of Saints to be heard, or space that their souls may be purged before the day of Judgment with temporal pain? Perceive you not, how St. Austin requires space of time, that the soul departed may be cleansed before Judgment. The answer that

that he gives to the proposed question makes it evident, that he much doubted, whether such men, without extraordinary mercy, could be saved. And this for no other reason, but because he apprehended that God, according to his ordinary course of Justice, doth always, before the day of Judgment, proportion the length or shortness of Purgatory pains to the greater, or lesser measure of sins. And he had so imprinted in his minde this ordinary proceeding of God, that to solve an objection so important he did not (as Divines use to do) answer the objection by saying, that God would in that short space of time remaining before Judgment, so raise the intensnesse of the paine to that excessive height of sharpnesse, that what was wanting in extention of time, should be fully recompenced in the intense bitterness of the punishment. Whence nothing can be more cleere, then that St. Austin did hold, that there was not after the resurrection time enough to purge these men, as they should be purged according to Gods ordinary proceeding; according to which all purging should be at an end, before the resurrection, though some few not purged fully.

fully before that time, may compleat their Purgatory in that last fire of the generall conflagration. And this according to Gods ordinary providence, if their sins deserve not a long Purgation. For as for those who deserve a long Purgatory, and yet dye so very neer the last day of Judgment, that there is not sufficient time, by temporall paines to cleanse their sins before that day, St. *Austin* makes a question of their salvation, unlesse God, by a mercy very extraordinary, be pleased to accept such satisfaction as they may make him by suffering those paines, which may be endured by them in the compasse of that short time.

6. You see then St. *Austin* Diametrically opposite to our adversaries, *First*, Because he not only puts Purgatory paines to be now in this intervall before Judgment, in which our adversaries put only such Paines, as are indeed tormenting, but cannot be said to be purging or purifying. For the souls still keep their former sinfull affections, without the least abatement of them: they are not therefore purged of them in their Purgatory. *Secondly*, against them St. *Austin* puts these

these Purgatory paines to require length of time, as a condition by Gods ordinary providence requisite to proportionate the paines he inflicts to the measure of the sins. *Thirdly*, against them he requires, that these paines be according to the common course of Gods providence quite ended before the day of Judgment, at which day only our adversaries put such paines to begin. Yea (chap. 13.) He plainly saith, *Some men suffer temporall paines in this life only; some suffer such temporall paines after death; some suffer these temporall paines both now and then; yet all this is done before that most severe and last Judgment* What more clear.

7. But I should extreamly wrong my cause and my reader, if I should leave the above cited passage without shewing, *Fourthly*, how it contains an unanswerable demonstration against our adversaries, who affirme the chief fruit of prayer made for the dead to be the hastning of their resurrection; which if it were true, their case should not be worse, but incomparably better, who should depart this life, just when the day of Judgment is now at hand. For they should have that good fortune to finde the last resur-

rection already obtained. But St. *Austins* Judgment was very different; for though he doubted not, but such men might be saved, as others of their condition shall be, if there were space of time for the prayer of Saints (or pious men) to be heard. But now for want of the effect of such prayers, he is not without some doubt of their salvation. Whence it is apparently manifest, that the effect of prayer for the dead in St. *Austin* opinion, was a thing, the want of which was occasioned by the hastening of the resurrection; wherefore this effect, in his opinion, is a thing very different from hastening the last resurrection. Now if St. *Austin*, the greatest Doctor of the Church were ignorant, that the hastening of the Resurrection was the chief effect of prayer made for the dead, I may boldly say, no Doctor of the Church did know it to be so; which if true, they would have known. Yea St. *Austin* (l.9. Confess. c. 13.) having prayed most affectionately, that God would forgive his deceased Mother all her sins, he is very confident, that at his prayer God hath granted this his request. *credo jam feceris, quod te rogo. I believe (saith he) that thou hast already done what I ask thee*

thee. But in case it should not be already done, he begs of all to pray with him that it may be done.

8. Lastly, the same St *Austen* lib. 50. hom. ho. 16. writeth thus *But those who have done things worthy of temporal punishment, shall passe by that river of fire, of which the Prophetical speech makes mention, and a fiery river did run before him and they shall foard through horrid fiery surges. So great as the matter of their sins shall be, so great shall be the delay of their passage. So much as the fault shall exact, so much of revenge shall be taken by a certain rational proceeding of the flame: and as much as foolish iniquity shall have suggested, so much shall this wisely raging pain chastise.* *Quanta fuerit peccandi materia, tanta erit et transcundi mora. Quantum exegerit culpa, tantum sibi ex homine vindicabit quædam flammæ rationabilis disciplina. Et quantum stulta iniquitas suggesserit tantum sapiens pena desæviet.* *Mark,* how studiously he again and again inculcates the proportion to be kept between finning and burning, so much scoffed at by our adversarie s. I know the word *mora*, which I translate *Delay*, may sometimes signifie the difficulty and hardness in a thing; but the more

common signification incomparably is that, which expresseth *delay in time*. And that this was meant by St. Austin I prove, out of his own words above cited in the former number evidently shewing, that he thought a greater delay of time in purging flames, proportionable to the measure of the sins to be purged, to be so wholly necessary to cleanse such souls, as stand in need of much purgation, that, if they departed this life very near the time of the last Judgment, he fully was of opinion, that they could not, according to Gods ordinary providence be sufficiently *PURGED* by *temporal pains* in that short intermedial space, in which this *rational revenge and wisely raging fury of the fire* is to keep due proportion with the measure of the sins. Wherefore this place, so fully expressing that this proportion is kept, must needs be understood of pains preceding the day of Judgment; in which day he finds no time for this proportion to be kept.

9. Neither can it be proved, that he speaks all this of burning only in the day of Judgment, because he speaks here of that fire of which the Prophet *Dan. 7.*

10. *A fiery river shall run before him.* For this fiery river doth only signify the swift, full, and irresistible stream, with which revenge rushes in upon a sinner, whether it be at the general, or particular Judgment. For though the Prophet there litterally speaks of the last Judgment, yet St. *Austin* might fitly apply that passage to the particular Judgment of each one. For, it is ordinary with holy Fathers to apply what is literally spoken of one thing, to another, to which it doth very fitly agree. Moreover this very passage of the Prophet, though it be literally understood of the last Judgment, yet the fiery river, running before God at that day, may properly signify the speedy and extream exact severity of that Judgment, in which it shall appear, that those souls departing in need of great purgation, have in the fiery Lake, or prison of Purgatory, payd their whole debt, even to the very last farthing.

10. And this to be St. *Austins* sense, appears, First by the argument I now brought. Secondly because St. *Eucherius* *Lugdunensis* who flourished anno. 440. gives this very sense to these very words

of St. Austin. bom. 3. de Epiphan. For to make sure that they should not be understood of passing through the fire of the general conflagration, he did insert a phrase of Scripture only applicable to the prison of Purgatory. For thus he writes. *But those who have done things worthy of temporal punishment, to whom that divine speech is directed (that they shall not go out from thence, until they have payd the last farthing) shall passe by a fiery river, &c. So great as the matter of their sin shall be, so great shall be the delay of their passage, &c.* Behold, he puts this fiery river in that prison, in which the last farthing is to be pay d, and with St. Austins words, makes them plunged for a longer or a shorter time, proportionably to their sins. Again, whilst our Adversaries would make St. Austin speak of passing through the fire of the general conflagration, with sharper or milder pains proportionably to their sins, they make him put that proportion between burning and finning, which they scoff at in us.

11. The Sermons *ad fratres in Eremo* have crept into the Tomes of St. Austin, though they be not his. This therefore is the place to cite them. That Author

(Ser.

Ser. 44.) exhorts each one with these words. *Pray for the dead, that when they shall be in eternall life, they may not omit to pray for thee.* He puts the dead by our prayers transferred to eternal life, so very long before the day of Judgment, that they are in a condition to pray for us in heaven, even in our life time.

12. Though we keep all our Adversaries Objections to be answered together, yet I cannot but take notice of that which is rather a shift, than an Objection, They say St. Austin could not fully be of our opinion, because (quest. 1. ad Dulcit.) he speaks thus. *Tis not incredible also, that some such thing may be after this life. And whether it be so, or no, may be examined, and either be discovered, or continue bidden; to wit, that some of the faithfull are, by a certain Purgatory fire, so much sooner, or later saved, by how much more, or lesse, they set their affections upon transitory goods.* Behold here, (say they) it was not yet discovered, whether men might sooner, or later be delivered, according as their affections had been greater, or lesser to earthly things. I reply, that even from hence it appears.

First, How false it is that our opinion was never thought on by St. Austin. For here

here you your selves will make him to affirm that our opinion may be discovered to be true, and his words make it evident, that he sayes not, that it can be discovered to be false, but at most, *that it may still continue hidden.* Secondly, I pray heare what learned *Brerely* saith to the Sectaries, who deny Purgatory, when they bring this place to shew that St. Austin doubted of it. His answer given in *the Protestants Apology*, tract. 1. S. 7. subd 6. is that St. Austin's doubt, is not whether there be a Purgatory, in which torments are longer or shorter, as the sins are greater or lesser; But *whether some such things may happen after this life*, as he immediately before had said to happen in this life. What kinde of thing was this? It was, *Whether such kinde of affections towards worldly things granted to be enjoyed lawfully*, for example, Affections to our own rich inheritances, beautilfull Wives, witty and towardly Children, &c. which be not so inordinate, that we would offend God to have, or keep them; yet many, who lawfully enjoy them, have at least so much affection for them, that, when death comes, they cannot part from them

them without much grief. *Qui dolor urit,* saith he, *which grief burns them here t their departing.* So that though such men be saved, they be saved so as by fire. Then he goeth on, and saith, *It is not incredible, that some such thing may be after this life, to wit, that they may passe to salvation, yet so as by fire.* For God may perhaps with his all peircing eye see something inordinate in this so burning an affection, that he may justly challice it with a burning of another nature in Purgatory fire; and whether it may be so or no may be examined, and either be discovered, or continue bidden, to wit, that some of the faithfull are by a certain Purgative fire (upon this account of their affections to earthly things lawfully enjoyed) so much sooner or later saved, by how much more or less, they did set their affections upon transitory goods: that is, as they are punished by a longer or shorter stay in Purgatory pains for all Venial sins, as they are greater or lesser; so perhaps upon examination, it may or may not be discovered by us, whether God sees such inordination in these earthly affections to things lawfull, that he may justly ordain, that they also upon this account shall be punished with a longer

a longer or shorter stay in Purgatory. For perhaps Gods justice will not be satisfied with the burning, which this grief caused them to be tormented by at their departure; yet because this grief appears not sinfull, and is manifestly very painfull, perhaps it may be true, that this burning is sufficient to expiate such a natural affection to things in themselves so lawfull. Whence an attentive Reader will finde St. Austin, in this very place, to hold forth our opinion concerning the Purgatory of one man being then longer then the Purgatory of another. And just so is he to be understood (l. 21. *de civit. c. 26.*) where he speaks of those, who have such affections; and also doubts, whether they shall be purged from them by Purgatory fire, or escape free, as those, who had not *tales mores & amores*: So much for this Objection, which is taken out of *Bell. lib. 1. de Purga. c. 11.* whence the Answer also might have been taken.

CHAP. VIII.

The Latin Fathers, from St. Austin to Beed.

1.

Some twenty years after St. *Austin* flourished *Eusebius Emissenus*, whose words I produced in my 4. chap. num. 7. affirming that when Christ descended to Hell, the Fetters of those who were condemned to the Hell of Purgatory, did fall off. He also thought fit to own that sentence of St. *Austin*, which I cited in the last chapter, num. 8. affirming of those, who pass through Purgatory, *That so great as the matter of their sins shall be, so great shall be the delay of their passage.* Thus putting the Purgatory of one man as much longer then that of another is, as his sins exceed the other.

2. And ten years after him flourished that renowned St. *Eucherius Lugdunensis* whose words I gave you in the place now cited out of St *Austin*; whom he transcribed, and applyed more clearly to our purpose.

3. In

3. In my fixt chapter, n. 3. I gave you at large a Relation, made by St. *Gregory of Tours*, concerning the passage of the holy virgin *Vitæiana* from Purgatory to glory, three dayes after St. *Martin* had prayed for her soul; So this St. *Gregory*; not six hundred years after Christ.

4. And now with the year six hundred comes the great St. *Gregory*, whom our adversaries would make the author of our opinion, as he is an Historian, not as a holy Father. Yet in my next chapter, n. 4. I shall shew how much they deceive, and are deceived.

5. St. *Isidore* was famous in Spaine few years after the death of St. *Greg.* in Italy, He (lib. 2 de officijs c. penul.) writes thus, *Suffrages do profit the dead, not to any merit of eternall life, but ad solutionem poenæ, towards the payment of their paynes. And this either by the mitigation of the said paines, or by their speedy delivery from them.* This is just what St. *Justin* said, either to work their compleat remission (by a present delivery) or to make their former paines more tolerable. Yea saith he (lib. 1. de. Eccl. off. ca. 18.) *Which (Church) unlesse she did believe, that unto the faithfull departed sins were remitted, she would neither give Almes*

Alms, nor offer sacrifices for their soules. 'Tis then the forgiuenesse of sins (that is paines due to sins not fully expiated) for which the wholy Church prayes. Their prayer is *solutio pane* (as he speaks) and not an acceleration of the Resurrection: neither Greek or Latine Father is produced, or (as I think) can be produced, who affirms this to be the effect of prayers for the dead. A demonstrable signe of novelty in this unheard of Assertion.

6. In the same Spain, some fifty years after, did flourish that worthy Archbishop of Toledo St. Julian, who treating several questions concerning the soul, comes to fall upon our question in most clear termes (*lib. 2. Prognost. c 17.*) The very title of this Chapter is, *Whether those who are to be saved in the Purgative fire, are to be believed to be tormented until the time of the Resurrection, or short of that time?* His answer is, *Those who are believed to be saved, by the grievous pains of Purgatory do not undergo torments for one and the self same space of time. So that what is performed in those, who are Reprobate, by the distinction of their torments (into sharper or milder) that is performed by the measure of time, in those who are saved by fire.*

For

For to them lesser or greater punishment of Purgatory fire shall so much the more be extended, (according to the measure of time) by how much they have here more or lesse loved temporal goods. Had he been prompted by a man passionately affected to our opinion, he could not have expressed it more distinctly.

7. Coming now to the seventh hundred year after Christ, I presently meet with our own venerable Bede, of whom the most learned of that age used to say, *That he surpassed the whole world in wit, as Pitus testifieth.* Him also our Adversaries allow to have been a great advancer of our opinion, as an Historian, but not as he is a Doctor: As if (forsooth) so worthy a man would relate that to be credited by others, which by his eminent learning he judged to be false, and worth no credit at all.

CHAP IX.

Proofs out of the Authentick Stories of St. Gregory, and St. Bede.

I.

BY the world of Authorities already related, out of the Greek and Latin Fathers elder then St. *Gregory*, it appeares, how unskilfully and injuriously this our Apostle, and Father in Christ, is made by some to be Father of our opinion; introducing it into the Church by certain Petty stories the Winter-tales (as they are pleased to speak) which he unadvisedly took upon trust, and recommended to Posterity. But do they, or can they produce so much as one single Catholique writer, by whose testimony it may be made appear, that St. *Gregory* was ever before this day affirmed to be the first author of our opinion? Surely without the testimony of some one author at least, so worthy a person is not to be condemned, as an Introducer into the Church of an opinion, which (as they say) did

directly

directly thwart all Antiquity, and which consequently he by his eminent learning must needs know himself to be the first, who thus receeds from what he had received from his Ancestors. So haynous an accusation should not be laid to any base fellows charge, without being able to produce so much as one single witnesse. And if they think it proof enough, to say this is evident, because they know no ancienter author for our opinion, this answer will rather prove them guilty of notorious ignorance in Antiquity on the one side, (which speaks so clearly as we have seen) and in Divinity on the other side. For what mean Divine sees not the weakness of this argument? Such a Doctor (for example) is the first we finde to mention Auriculars Confession of every particular deadly sin as necessary to Salvation; therefore such a Doctor is to be taken for the Introducer of this Doctrine into the Church. And so I might say of many other points. For some ancient Father, or other, must be the first, who mentions them, if they be mentioned by any ancient Father at all. We every day laugh at the *Magdeburgians*, who say such and such points of our faith began in

in such and such an Age, because they finde them mentioned undeniably by some Father of that Age.

2. But they will make St. *Gregory* himself bear testimony against himself. Why so? Because, forsooth, (*Lib. 4. dial. c. 40*) after he had related the delivery of *Paschasius* from his Purgatory-pains, he presently makes *Peter* (whom he brings in speaking with him, through his whole Dialogues) move this question, *Why in these latter times so many things were discovered touching the condition of souls, which in former times had remained undiscovered*; which St. *Gregory* grants to be true. Therefore (say they) he grants himself the Father of this opinion. A pitifull consequence! For this example of *Paschasius* was the only example, which, as yet he had recounted, concerning the delivery of any soul from Purgatory. Whereas before this example in the chapters, 28. 30, 31, 32, 34, 35, 36, 37, 38. he had related many strange stories concerning Gods Judgments given upon souls, and many Revelations concerning their state. And yet this question, *which concerns so many things not before discovered*, must

needs forsooth (as they say) reflect upon this one thing of their delivery before the last Judgment. Is this any thing like a proof? Indeed the very reading of the answer to Peters question, or rather to his own by Peter, (if St. Gregory be but supposed to know his own intent in asking this question) makes it manifest, that it relates to those many things recorded from the 28. Chapter to this place; all which (but this of Paschasius) concern the eternal state of souls. For he answers thus. *The nearer this world draws to the next, the state of the next is by more signs made manifest, as the latter part of the night partakes of the dawning of the day.* Now I pray, how doth this his answer ground any acknowledgement of the novelty in our opinion of souls being released before the day of Judgment? Yea he, who asked this question, even in the very next *question*, plainly tells you, that concerning this story of Paschasius, his only doubt was how he, at whose hearse divells were cast out, could at that time be a sufferer in Purgatory.

3. But *Canus* (say they) a prime Divine in the Council of Trent tells us, (*de locis*

locis Theol. lib. 11. c. 6.) that the nicety of our age will not credit all the miracles set down in St. *Gregory* his *Dialigues*, and *Bedes History*. And this also is drawn by them to relate chiefly upon those very few stories, which they recount of souls being delivered from *Purgatory*; and yet *Canus* hath not so much as one word to intimate any such thing. But *St. Thomas*, That great Master of *Canus* and of all *Divines*, doth profess by name to credit these very stories of the delivery of soules, in 4. *dist. 45. q. 1. ar. 2,3.* Yea *Canus* himself, giving his first rule concerning the crediting, or not crediting, of *Historians* and *Histories*, writeth thus. *The first rule is to be taken from the honesty & integrity of the Relatour*; which rule most takes then place, when the *historians* witness that they themselves have either seen, what they relate; or affirme, that they have received it from those who have seen it. *Of which sort are most (stories) in the Dialogues of St Gregory.* Briefly in all the writings also of the most approved Doctors of the Church, *In which it is a banious offence to suspect, they will recommend a ly to eternal memory.* All these are the words of *Canus*,

and the clear *dictamens* of reason her self.

4. This being so, let us see, what any judicious Catholique can say to the story, I am now going to recount out of St. Greg. (lib. 4. dial. c. 56.) I shall tell you what hapned (saith he) three years since in my own Monastery. Behold the time most fresh in memory. Behold the witnesse St. Gregory himself then present upon the very place; who relates unto us, that upon the death of a Monke in his own Monastery, called *Justus*, who against the laws of his profession had secretly laid up the summ of three crownes for his own use, his great sinne being discovered before his death, he was by the singular industry of St. Gregory brcught to repent, though it were only upon his death-bed. Yet for the terroure of others and his just chastisement, the same Saint commanded, that his body should be buried with his monney in a dunghill, and that no one of his Monastery should presume to pray for him. But at last taking compassion upon his poor soul, he called to him *Pretorius* the Prior of that Convent, and said unto him. *It is now a good while since our brother*

brother, who is departed, remaines in torments of fire. And therefore we must shew him some charity, and labour what we can for his delivery. Wherefore go your wayes, and see that for thirty dayes following sacrifice be offered for him. Do you not here see, what St. Gregory his opinion as a Doctor was? according to which he regulated himself and those committed to his charge; whom he commanded to labour for the delivery of that departed brother. After the thirty days were ended; *Justus* who was dead, appeared to his brother *Copiosus* saying to him, *Hitherto I have been in bad case, but now I am well For this day I have received the Communion;* Which I understand to be the full effect of the Communion of Sts. For now, by the prayers of the Saints on earth, he was joyned to the company of the Saints in heaven. St. Gregory his own words, which follow, make me to be of this minde, Because as a Doctor he adds. *Res aperté claruit, &c.* apparently it was made clear, that the dead Monk was by the holy Sacrifice delivered from paines. What tongue could speak clearer? yet he proves what he had said by this unanswerable argument. *For it is to be noted, that Copiosus did not know, that those thirty dayes were*

were appointed to pray for his dead brother. And therefore saith St. Gregory *Concordante simul visione & sacrificio res aperte claruit*, The thing was made apparently manifest, that the dead Monk was by the holy sacrifice delivred from pains, through the so exact agreement of the time in which the vision was made, to one, who knew nothing of the sacrifices appointed, with that very time, at which the last sacrifice had been offered. But why did the delivery happen just at the end of those thirty days Masses? for in other examples the chains of those who were in fetters did fall of loose at the offering of the first Sacrifice. I answer, the bands and chaynes were loosed at the first Sacrifice, to shew the mitigation of payn obtained by it. Yet they were found the next day again in their former chaynes (as by my *chap. 5. num. 9. appeares*) to signifie, that by one Sacrifice, perfect delivery is not alwayes obtained. For this soul it was obtained by thirty dayes Sacrifices; Because after the Divine justice had been so well appeased, the Divine mercy granted the delivery of that soul to the prayers of those holy Monks and their holy

holy Abbot St. *Gregory*; whom perhaps he inspired to offer such a satisfaction, as should be accepted. Another very weak exception against this story is made out of those words, *That he had that day received the communion*; as if (say they) he had been only now restored to the Communion of the Church, and not to the Communion of the Saints in heaven. For there is not any one syllable in St. *Gregory*, by which he so much as slightly insinuates, that the delivered Monk was not admitted into heaven. Yea the true sense of that Communion (as I have declared) is, that by a receiving that day the full effect of the prayers made for him, after he was made partaker of the Communion of Saints on earth, he had now received the benefit of being admitted to the company of the Saints in heaven. Lastly some are so ignorant in Antiquity, as to account it an Exoticall kinde of Excommunication, which is extended to Purgatory. This kinde of Excommunication is not a fond invention of Moderns, leading towards any error, but it is a thing to those, who are best acquainted with purest Antiquity, well known to have

have been practised by the Church in her chiefest purity. For her custome was to punish some kinde of Delinquents, by forbidding the faithful living, to recommend in their prayers those who had committed some certain sins, for which they had given no satisfaction to the Church, though they wanted not such sorrow, as might free them from damnation. For what Schollar knows not what St. Cyprian hath left written Ep. 9. and 63. *ad Cæcil.* *Wheras the Bishops, our Predecessors, have religiously thought fit, that there should be no offering, or celebrating of Sacrifice, for him who departing this life had nominated one of the Clergy for a Tutor (or Guardian) to his sonne.* For indeed he deserves not to be named at the Altar in the prayers of the Preist, who had a will to binder them from serving at the Altar, (by intangling them in secular affaires.) *And therefore seeing that Victor, against the order lately set down in the Council, (he alludes to the Decree of the African Council) was so bold as to make Geminius Faustinus a Preist, Guardian to his sonne, there is no reason, why any Oblation should among you be made for his soul, or any prayer upon his account used in the Church*

Church. That the Decree of the Preists religiously and necessarily made (by the foresaid Council) may be observed by you. So be, executing the Decree of a Council and not following the *dictamen* of an extravagant brayn. See *Baronius anno. 257.* and *Spondan.* there num. 6. affirming this to be done according to the ancient discipline of the Church, whose custome it was *Excommunicare defunctiones, quos viventes jam vinxissent delicta.* To excommunicate in this sort those dead, who by committing such sins, as have this curse justly annexed to them, had made themselves, in their life time, lyable to such an excommunication as this is, exercised by a command directed to the living, not to pray for them; and so reaching to the dead, by excluding them from that benefit, which other faithful enjoy, who are not thus deprived of the Communion of Saints: to which, though this Monk was restored, when all were permitted to pray for him, yet the final effect thereof, arriving to a *Compleat Forgiveness* (as *St. Au.* speaks) or a *plenary pardon*, (as *St. Chrys.*) was not enjoyed by him till Sacrifices, and prayers were so multiplied, that God accepted them to a full delivery.

delivery. There cannot then any lawfull exception be made against this story. They who deny these Dialogues to have been written by the great St. *Gregory*, stand demonstratively confuted in the *Vindication* of these Dialogues lately set forth: where you shall find all answered, which hath been objected against the story of *Paschasius*; and *Canus* soundly rattled and confuted by *Baronius*.

5. Venerable *Bede*, the greatest Doctor that ever our Nation brought forth, hath a little milder inditement drawn up against him by our Adversaries, then our Apostle St. *Gregory*. They lay to his charge, that his history made our Country only first entertain our new opinion, as they are pleased to call it. And he himself is said sufficiently to expresse, that *England* was induced thereunto by overlightly crediting a miracle, which now I am going to recount out of him. By which you may see how much wrong is done, both to this great Father and to our cause, by this false aspersion. Thus then he writeth (*Lib. 4. ca. 2.*) *In the same battayle happened a thing famous and known to many, which*

me

we may not omit, both for the profit of the Reader, and glory of God. Behold how as a Doctor he recommends the great good, which is to be learned out of the ensuing story. A young man called *Imma*, left for dead in the battayle, at last reviving and binding up his wounds, was taken by his enemies, and commanded to be kept in Irons. But his Irons of themselves would be often falling off. The Earle, whose prisoner he was, wondering thereat, and demanding the cause, he answered, *I have a brother, who is a Priest. (he was Abbot of Tunnacester)* *I know he thinks that I am slayne in battayle;* and therefore doth often say *Masse for me.* And if I now were in the other world, my soul should be loosed from paines through his intercession, as my body is bere loosed from fetters. Thus did he speak anno. 679. for that year the battayle was fought. And by the words of so young a man (and a young man trayned up in warre) you will easily mark, that what he spake, he did not speak out of any private speculation of his own, but he delivered his minde agreeably to such principles, as in those dayes, were so common, that, even such an ordinary young fellow could answer, according to

to the then universally received opinion, of souls being set free before the day of Judgment, and make by himself this reflection, *That if he were now in another world, his soul should be loosed from paynes, through the intercessions made for him, as his body was loosed from fetters.* Hence you see, how presently after our Conversion we had generally received this opinion, before Bede had so much as began to write his History. So false it is, that this History first begat our opinion in *England*. And Bedes own words spoken of this notorious miracle, rather testifie the quite contrary. Many (saith he) *that heard this were devoutly inflamed in Faith* (not fondly seduced by novelty) *imploying themselves in Prayers, Almes, and charitable deeds, offering to our Lord Hosts of sacred Oblation, and Sacrifices for the delivery* (mark these words) *for the delivery of their friends who were dead. For they understood thereby and knew (taught by miracle from heaven) that the saving Sacrifice was effectual to the everlasting redemption of body and soul.* This story was told me by them that heard it from the man, on whom it was done. And therefore knowing it to be undoubtedly true, I inserted it here

here. All these be *Bedes* own words. Now if this story be *undoubtedly true*, then our Adversaries opinion is *UNDICOUBTEDLY FALSE*: And shewed to be so, not by *Bede*, but by God, attesting it by a very publique and undoubted miracle. Apply now to this story that Rule of *Canus*, *That which is written by a man of so great honesty and integrity, as Bede is, cannot be suspected of falsity*, especially seeing that he doth testifie that he had it from those, who received it from the mans own mouth, *and that he knew it to be true*. Neither can our Adversaries prove from hence, that *England* imbraced any novelty, but rather, by the miraculous hand of God, the faithfull were then excited to be more fervent in charity towards the suffering souls. For *Bede* expressly saith, *many that heard this were devoutly inflamed in Faith*, that is, in that *Faith* which so very lately their first Apostles had delivered to them, concerning the present delivery of souls from *Purgatory*.

6. Again, according to the same most rational Rule of *Canus*, *Bede* is fully to be credited in what he relates (*lib. 5. ca. 13.*) concerning *Drithelmus*. *In these times*

times (saith he) there happened a memorable miracle, and like to the ancient. As if he would say, do not think that I tell you a story, such as Gods Church hath not heard in her Primitive times, but it is like the ancient, and such as grave ancient Fathers relate, and a story confirming no novelty. Then in process of the story he tells you, that the Angell, who did shew *Drithelmus* the paines of Purgatory in a very Mysterious vision, spake unto him these words concerning those souls which he beheld in Purgatory. *All shall come to heaven in the day of Judgment.* But the Prayers, Fasts, Almes of the living, and chiefly the celebrating of Masses, help many to be freed before the day of Judgment. What Angell could speak more cheerly to our purpose?

7. This puts our Adversaries upon that last shift, sometimes in greatest extremities used by shamelesse Sectaries, who (when they can escape no other way) do, without the authority of any one Author, or Copy, suspect the place to be corrupted by some body. The only reason here alleadged is, because these words relate to no part of the Vision. As if the angels instruction were nothing

nothing to be regarded, in a vision purposely communicated by God for instruction. Let them bring but one copy, old or new, English or Latine, which hath not these words just as I related them. King *Alfred the great*, who flourished in our Kingdome about the year 900, translated the History of *Bede* into the Saxon Language. The Manuscript is still extant in Cambridge, as *Pitseus* saith. *Abraham Wheelock*, a Protestant Doctor, and great Linguist of Cambridge, hath set forth *Bede* according to that Saxon Translation. This place hath been conferred with his Edition, and though these words make so much against him, yet fidelity of following that copy made them put them down; and by doing so quite put down this pitifully weak surmise of Corruption.

8. But *Bede* goeth on, telling what credit this vision did deserve. First, because though *Dritbelmus* himself had held his peace, yet his very life, after this vision, was such, that with a louder voice then any tongue, it did proclaim the truth thereof. For he immediately hereupon leaving all he had in the world, did shut himself up in a close Cell, lea-

ding that strange anster life here recounted, even till his dying day. Secondly, Bede tells us, that hard by the Cell of this *Drithelmus* there lived a Monk, called *Genigids*, whom he affirms to have been yet living, and leading a solitary life in *Ireland*, chastising his aged body with such continual fasts, that he lived on *brown bread*, and cold water. This holy man often entring into the Cell of *Drithelmus*, heard him, at severall times, repeat the whole relation of his vision. *And from him he came to the knowledge of it*, saith St. Bede. Hence *Bellarmino*, (*de gemitu columb. lib. 2. cap. 9.*) saith *Hanc historiam ego verissimam puto*, this story I hold for most true, both because we have it so well witnessed by a man of so great integrity as *Bede* is, and also because that great fruit in mens souls was wrought thereby; which is the thing that God intends, when he imparts such Visions, and (not) vain curioſity: *So Bellarmino.*

9. Some will perhaps think all these stories here and formerly related concerning St. *Martin*, written by St. *Gregory of Tours*, and concerning St. *John* surnamed *Eleemosynarius*, written by St. *Leontius*,

may be stoutly denied, and so the force of this argument eluded. But though these stories had no truth in them, yet they afford us an unanswerable argument. For we argue thus. It is the very first principle in examining the truth of miraculous Histories, Visions and Apparitions, to examine narrowly, whether they have any kinde of opposition, or any thing like opposition, with the sacred Doctrine of our Ancestors, especially in what is comprehended in holy Scriptures, or the most venerable Liturgies used by the Church, or the common Tradition or Tenet of the holy Fathers. If any History, Vision or Revelation, never so much pretended to be from God, be discovered or but strongly suspected, to be guilty of any such opposition, no pious and judicious Catholique will endure to harken thereunto; much lesse record it for a memorable example, with many expressions of speciall approbation. So in our age no Catholique will be so grossely simple as to relate an apparition of a soul, declaring that she had been left ever since Christ's Ascension, all alone in *Limbo Patrum*, because her Children had Crucified Christ. All

mens pens, who did write after such an author, would be setting forth his absurdity. So, had those stories of Miracles, Revelations &c. recounted by these ancient authors, contained any novelty, as then accounted such; or as then accounted against Scriptures, Tradition, Liturgies, Fathers, or Reason; neither would so pious and judicious Authors have given any credit to them, or set them forth in their writings; or could their writings have escaped great contradictions of pens and tongues, or at least sharpe censures of novelty.

C H A P. X.

Other undeniabla Stories, to the same effect.

I might expect to finde no credit, if I should produce, what we dayly read concerning the present delivery of souls, in the most Authentick lives of Saints, as in that of St. Teresa, chap. 38. the often approved Revelations of St. Bridget, Lib. 6. c. 66. of St. Gertrude, St. Lydwina, St.

St. *Colett*, &c. Their very being Women would suffice with some, to discredit all things of this nature. St. *Thomas*, Prince of Divines (as *Surius* relates in his life) had an Apparition of his departed Sister, first to beg his prayers for her soul, and then to acquaint him of her delivery from Purgatory, and to let him know, that very shortly he should be delivered from the Bands of this life. And the subsequent event confirmed the truth of the precedent Revelation; which so great a Divine would not have disclosed, if he had suspected any illusion. The life also of St. *Anselme* hath his own disclosing of a soul, released by him after a whole years prayer. The life of St. *Bernard* (lib. 1, ca. 10.) hath, how he often related the release of a soul from Purgatory, obtained by him. And you may read it put down by his own Penn, in the life of the great St. *Malachy*, how that Saint desired (and God granted his desire) to dye upon the Commemoration of all souls, that by being made so presently partaker of the many Sacrifices offered that day for the dead, he might have the more speedy deliverance

rance from Purgatory. And St. *Bernard*, in the same life, further records, how this Saint by many Masses had freed his Sisters soul out of Purgatory; upon which passage St. *Bernard* asks you, *Whether it seemes not to you, that the prayer of St Malachy did not play the part of one, who had power to break open heaven gates?* And then, as a Doctor he preaches unto us the efficacy, which Mass hath to deliver souls. *Hoc plane sacramentum potens peccata consumere.* St. *Peter Damian* hath so much to this effect, both in the life of St. *Odilo*, and elsewhere, that he by name, is excepted against by our Adversaries.

2. If you go into *Greece*, you will there find a world of Stories credited, which make directly against you, as I have shewed (Chap. 5. num, 5. 9, 10, 11.) so false it is, that the Greek Church hath no examples of this nature. But the examples which I intend here to infist upon, are taken from the Latine Church; and they shal be but two, cheifly chosen by me, because I hold them undeniable.

3. The first is out of the life of St. *Stanislaus*, Bishop of *Cracovia*, whose day we celebrate, *May the seventh*. The lessons of his

Office

Office exactly agree, with what is at large written by *Longinus a Canon of Cracovia* (you may finde it in *Surim*) & also by *Albertus Crantzus, lib. 13. c. 12, 13, 14.* And that grave Polonian Historian *Martin Cromer* in the end of his 4. book, & in the beginning of the 9. book of *Leff.* approved by the sea Apostolique; and I pray note this approbation. These lessons assure us, that this Holy Bishop, accused in a solemn meeting of that kingdome, for having usurped the possession of a Village wrongfully, when he could neither prove his innocency by any evidences, & the witnesses for fear of offending the King (his deadly enemy) refused to testify the truth, the Saint promised there in publique Court, within the space of three days, to bring thither before them all, *Peter* who had soould him that Mannour; although the said *Peter* was well known to have been dead three years before. They therefore with laughter admitted of his promise. And because this was so ver-ry publick, and he was so hated by the King and Court, (desirous of nothing more then to convince him of some false dealing) you may well imagine, how watchfull the eyes of many were all that

time spying over him. He gave himself those three dayes to fasting and prayer. And at the time appointed, when so many thousands expected to see how he should come of, (for *Cracevia* is the *London* as I may say of *Poland*) he having said Massie, went to the grave where Peter had been buried three years before. He Commands him to arise; who arising followed him, going in the view of all the world, to the *Publique Court*, or *Westminster Hall* (so to speak) of *Cracevia*; the King and all the assembly being astonisched, at the clere and distinct testimony, which he there gave of the sale of the said Mannour made to the Bishop, and the price of it faithfully paid by him. Thus farr the old Breviary relates, omitting for brevity sake, what those very authors, which the Breviary doth here follow, do further relate; particularly those approved Lessons made by *Martin Cromer*. It followeth in these Authors, that *St. Stranislaus*, turning himself to *Peter*, did offer to obtaine for him of our Lord to live yet some years in this world. But he refused this offer, telling the Saint the dangers of living were great; that he was now in *Purgatory*; and that he had

not

not long time to stay there, and therefore would rather keep the assurance he had of being so soon saved, then commit himself to the dangers of this world. But he earnestly begged of the Saint, to intercede to our Lord for him, that he would mitigate his paines, and grant him yet a more speedy passage to eternal glory. All this you may read in the stories recited, and in *Ribadinera* upon the *seventh of May*; who is used to be a most exact Author, in delivering nothing but upon sure grounds. Now what can any judicious Catholique, or Protestant say to a story witnessed by the best writers of the Polonian Chronicles, and testified in the Lessons confirmed by the sea Apostoliques; and all this in a thing, which could not but be discovered to be a notorious lye, if it were so? Neither could it have been written without the eternal shame of the Relators thereof, who might so easily have informed themselves of a thing so very publique. Seeing therefore they so constantly, and unanimously deliver this story, without any mans being able to say one wise word in disproof of it, it evidently appeares so credible, that (as I really think) no man can

can give any reason, why it should not be believed, or tell how they could expect to have it recounted with more circumstances conduced to credibility; seeing that all things passed so exceeding publickly, in the view of a whole Kingdome, the King himself, and all his faction, desiring nothing more then to finde some deceipt, or false dealing used in any part of the carriage of this whole passage. This holy Bishop was notwithstanding murthered by the King anno 1079, almost an hundred years before the first *School-men*. That you may see by this story cited, that our opinion was before their time received in *England, France, Spain, Italy*; among the Greeks and among the Polonians. And had but this dead man related that one circumstance, of his being so shortly delivered from Purgatory, contrary to the approved Doctrine of the Church in that time, this alone would have made the Kings party accuse the Saint of Diabolical art, and seducing thereby the people, by never-heard of, or newly heard of opinions. Here is no secret Vision, no private Revelation. (*Cujus non conscientia sola est*) The words of this dead

dead man, professing that he should soon be freed from Purgatory, and his refusing life upon that score, were spoken before thousands. And therefore it hath the very first decree of Historical certitude.

4. *The second Story* deserves the self same degree of certitude. You may find it in *Surius July 23.* But I shall by and by cite you better authority for it. It is concerning the astonishing life of that Saint truly called *Christina mirabilis*, hardly to be paralleld by any History in the Church. This Virgin dyed. Presently after her death, Christ by a Vision which he gave her concerning the dreadful torments in Purgatory, excited her to do and suffer wonderfull things, thereby to set free the more souls out of Purgatory. And he restored her to life again, promising to assist her, and preserve her body from perishing in all the encounters she should undertake for the love of poor souls. These encounters were wonderfull. She would enter into burning furnaces, and stay in them to her excessive paynes, so that she could not containe her self from casting forth most pitifull cryes; God still preserving her body sound and whole for

new

new adventures. She would often cast herself into fires ; often put her hands, or feet into them : often stand up to the brest in scalding hot water, or put her armes into boyling pots. She is known in most bitter frosty weather to have stood in the frozen waters of the *River Mosa* for six dayes together, God still preserving her body entire for new exploits. She would cast herself down the water, so as to be carried under the wheeles of water-mills, there to be torn, and tattered in a manner unsufferable to flesh and blood. She would be provoking all the dogs in the City of St. Trons to set upon her, and run before them over hedge and ditch, through bryars and thornes, and cragged places, all bloody and half tattered in pieces, but still presently made whole by miracle, that she might still be fresh for new exploits ; which her unwearied charity to relieve the poor souls in Purgatory, would dayly be attempting. And this kinde of life was not led in private holes farre from us, but even almost as near as *Lovaine* For God to move others to do penance for themselves, and for the souls suffering in Purgatory, would have this

this done in the eyes of that whole Country of Leige and Brabant. And not done for a short time, in which some fraud might have been suspected, but God would have this done for forty two yeares together, that all might narrowly look after, and examine the truth. Yea to make all know that it was God, and only God, who enabled and incited her to this kinde of unheard of life, he did make her both living and dead shine with many miracles, of which I take her life it self to be the greatest; shee suffering what I have related, still to free more and more souls out of Purgatory.

Animas liberare & eripere: which be the words of *Thomas Cantipratanus*, a worthy School-fellow to St. *Thomas of Aquiz*, and of the same Order, but advanced for his eminent parts to be Suffragan to the *Archbishop of Cambray*. Whence he lived very neer to St. *Christina*, at that very time in which her life so amazed all those parts. And he did write her life but eight yeares after her second death; In which he saith, he could bring innumerable witnesses yet living, to testifie the truth of all that he did write. That famous *Cardinall Jacobus à Vitriaco* also living at that time,

is an irrefragable witnes thereof in his preface to the two books, which he writ of the life of St. *Mary de Ogneis*. Upon these considerations this story is judged undeniable by *Bellar. lib. 2. de Gemit. columb. ca. 9.* The same story is also related by *Denis the Carthusian, lib. 4. de noviss. whom Melanus saith to be a man renowned for learning and sanctity.*

5. I hope, what I have said in these two Chapters, will satisfie all, who with modesty and verity do think theniselves not to be wiser then St. *Gregory*, deservedly called *the Great*, or wiser then *Bede* of whom the learned of that age said, *he surpassed the whole world in wit*, or wiser then St. *Martin* the mirrour of the primitive age, or St. *Gregory of Tours*, or St. *John Patriarch of Alexandria*, or St. *Leontius*, or St. *John Damascen* Prince of Divines among the *Grecians*, or St. *Thomas* Prince of Divines among the *Latines*, or St. *Bernard*, or St. *Anselm*, Doctors of the Church, or St. *Malachy*, or St. *Odilo*, or St. *Peter Damian*, and a world of other most learned, and holy writers; Who all believe this verity, of the delivery of souls before the day of Judgment, to be a verity confirmed from heaven, by so many Miraculous

culous Events, Visions and Apparitions. Whence it must needs follow, that whole multitudes of people rested possest with this perswasion; which must needs breed a most high conceit of our opinion. How unsufferably false therfore is it, that our opinion was of small account before the *Schoolmen*. For all these Authors (except *St Tho.*) florished before the Schools began. I conclude then, that if any one of these Miracles, Visions, or Revelations be from God, all our adversaries pretended Demonstrations can be from no true Spirit.

6. And least any one should object, that in *St. Austins* days no visions of this nature were herd of, in things belonging to the other world, I must here againt minde my reader of what I related concerning *St Martins* vision, *chap. 6. num. 4.* Secondly, *St Austin* himself clearly testifies, things of the like nature, not only to have happened, but also to have happened often. His words are, *lib. 2. de genef. ad lit. cap. 32.* *The soul (separated) is carried according to her merits to spiritual places, or to places penall, like to corporeall; of that sort, as have been often shewed to those, who being rapt out of their bodily senses, and lying like to dead men, have seen the paines of Hell*

Hell. Mark how he saith, such visions have often been shewed. And in his book *de cura pro mortuis agenda*, cap. 10. he speaks so fully of the frequency of other visions, that he saith he should fear the note of impudence, if he should gain say them. See there cap. 12. a strange story of *Curma*, or as some read *Curina*. Truly therefore Bede of *Driethelmus* his vision (related in the last Chapter, num. 6.) saith it was like the ancient.

C H A P. XI.

The Testimony of the Church in her Lyturgies, Ritualls, and Office.

1.

IN the very beginning of the Roman Missall, the Church recommends to all to pray in their daily sacrifices for obtaining the delivery of soules that V E R Y D A Y. See her preparatory prayer to Mass. *Feria sexta*, taken out of St. Ambrose, whose words I have given you

Chap.

ch. 6. n. 6. She would not have us pray, that the souls of the departed might be delivered at the last day, *but that very day.* in the same chapter also I note & how the Church in the *Commendation of the soul* doth beg for each faithfull soul departing, to have her placed in rest not at the day of Judgment, but to have it done this very day. *Let thy soul this very day be in peace, and thy dwelling in holy Sion.* That hence you may clearly see the true sence of that so often repeated prayer, *Let them rest in peace.* Again, *give them eternall rest, and let perpetuall light shine unto them.* For her meaning is not to beg this rest, and light only against the day of Judgment, but that this may be effected *this very day.*

2. And so when she beggeth at the going out of the soul from the body, *Come to her assistance, O Angells of God; receiving his soul; offering her in the sight of the Highest; Let the Angells conduct thee into the bosom of Abraham, &c.* These words cannot but most unnaturally be understood of the day of Judgment. That is not a time to call for the assistance of Angells, to offer her in the sight of the highest, or conduct her to the bosom of Abraham.

ham. And still these expressions sound so; that they are naturally applyable onely to the separated soule. Receiving her, offering her. And so in the Offertory. Let thy holy Standard-bearer, Michael, represent her into the holy light. And the words I spoke of, be not only used by the Church at the departure of each faithfull soule, but also twice at the buriall of the body; when the Church prayeth for the departed soule, as for one needinge prayers, and consequently being in Purgatory: And yet she uses the same prayer; which is in open termes to proesse, that she beggs her delivery before the day of Judgment. Again, the Church hauing so lately prayed in the same Commendation of the soule, that *This very day this soul may dwell in holy Sion,* is to be understood to begg for that very day, what she petitions in the prayers following, as when she beggs Remission of all sins, and that the soule may be acquitted from them all, and that he would command her to be received by the holy Angels, and carried unto the Country of Paradise, &c. And again, That by these duties of pious expiation the departed may come to eternall life. And yet again, That the soule purged by these

these Sacrifices, and acquitted of her sins, may receive pardon, and life everlasting.

3. All these expressions we finde in the Missall, without passing further then the two first Masses for the dead. And such {speeches every where occur. Now to say, that the Church prayes to obtain all these things onely at the day of Judgement, is a very ungrounded, and forced interpretation ; seeing that she in the self same occasions, declares her self to crave the like favours for this very day. And she beggs no otherwise to obtain this pardon of sins for the living, then she beggs to obtain the same for the dead. Yea in the last prayer at her Litanies, taken out of the Missall, *Omnipotens Sempiterne Deus*, with the very self same words she craves Pardon for all their sins, whom the world to come hath taken into it, being now delivered from the body, with which she there craves the same Pardon for them, *Whom this present world as yet retrayneth in the Flesh*. But we should wrong the Church, and our selves also, if we should pray for pardon of all our sins to be granted us onely at the day of Judgment, and not at this present day. At this present day there-

fore we desire to obtain the like pardon for the dead. Again all these formes of prayer are nothing agreeable to our Adversaries Principles ; for they put many soules tormented, not by reason of any sin remaining in those soules, but onely upon the account of ill impressions, and habits remaining after sin : which be no sins, as *Chap. 13. num. 4.* I shall shew our Faith to teach. The Church therefore still praying, as you see, to have the sins of the departed remitted, evidently teacheth, that those who are in Purgatory, are detained there upon the score of their former sins, not fully satisfied for. Whence the guilt of pain, by a most usual phrase called sin, is that, whch she so often begs to have remitted.

4. Other Liturgies have much like expressions. That of the Gothicke Church hath an expression uncapable of any other Catholique sence, then to be understood to begg, that the soul departed may be transferred to heaven before the last Resurrection. The words are Begging of the piety of our Lord, that he would vouchsafe to place in the bosome of Abraham the soules of the departed, and to admit them to have part in the first Resurrection, through Christ

Christ our Lord, Amen. To begg their being placed in the bosome of Abraham, so as to have part in the *First Resurrection* is to begg, that they may be made partakers of blisse before the *Second Resurrection*, as I *Chap. 6. num. 2, 3.* have shewed at large out of *Tertullian*; where I proved the *First Resurrection* to be that of the soule, ceasing to live to this world, but rising to Blisse after her departure; before the Resurrection of her body, which shall rise at the *second and last Resurrection*.

5. The feast it self of the *Commemoration of all Soules*, is known to have been instituted by the Church, upon the account of obtaining the present delivery of soules from Purgatory. Upon that account St. *Odilo* began to keep it, as you may see in his life written by *St. Peter Damian*. *Galasius* in his notes upon the *Martyrologe*, November 2. saith, the same Saint perswaded *John the 16*, to introduce this feast into the Church. St. *Odilo* dyed *anno. 1048*. *Glaber*, who lived, when this feast was instituted by him, writeth thus *lib. 5. ca. 1.* *When by many and divers Revelations it was made known, that multitudes of soules were freed*

from the paines of Purgatory, especially by the prayers of the Monkes of Cluny, their most holy Abbot Odilo appointed an Anniversary day, &c. All this is cited and approved by Baronius anno. 1048. num. 6. &c. The words of the Roman Martyrologe upon the first of January are these. *At Sauigny of St. Odilo Abbot of Cluny, who first commanded in his Monasteries the commemoration of all faithfull soules, the first day after all Saints, to be observed. Which custome afterwards, the universall Church receiving did approve. Quem Ritum postea universalis Ecclesia recipiens comprobavit.* Thus saith the Roman Martyrologe; which is part of the Churches Office read in the Quire at the Prime.

6 We have then by this irrefragable testimony, the Authority of the Universal Church, professing her self to have approved the custome introduced by St. Odilo. But the custome introduced by St. Odilo was to observe that day, as set apart to procure the present delivery of soules in Purgatory; which present delivery those many and several Revelations did attest. Therefore that custome which the universal Church receiving did approve, is a custome to set a day apart every year

yeare, after the feast of all Saints, for all Sacrifices and other Prayers to be offered upon the account of soules-being delivered before the day of Judgment. This then was approved by the *UNIVERSALL CHURCH*. Now then we know, that when the *UNIVERSALL CHURCH* approves any thing, to dispute whether we should do so or no, is most insolent madness, as St. Austin truly said ep. 118 *ad Januar.* Note also, that the *UNIVERSALL CHURCH* did this a hundred yeares before the *Schools* began; so universally before the *Schoolmen* appeared was this verity approved. Most apparently false therefore it is, that our opinion was but of small account before the *Schooles* began, as our Adversaries would make the world beleive.

7. In the above cited *Vindication* of St. *Gregory* his *Dialogues* it hath been declared, how the Church (as appears by the *Martyrologe*, May 31.) holds forth to us, that *very Paschasius* the *Deacon* for a *Saint*, whom St. *Gregory* there cited relateth to have been for some time detained in *Purgatory*. Is not this to hold soules to be now thence delivered?

CHAP. XII.

The Decrees, and practice of the Church in Indulgences, opposite to our Adversaries.

I.

THAT which in the Church is Decreed, or practised concerning Indulgences, may be considered either in order to the benefit conferred by them to the Living, or conferred to the Dead. According to both these considerations, that which hath been Decreed, and practised by the Church, is directly against our Adversaries. For in their opinion the pains of Purgatory are nothing else, but the torment of minde which ariseth in the soule, to see her self still pestered with the remnant of ill habits or sinfull Affections. Now because in their opinion these Affections are unchangeable untill the Resumption of the body (and certainly cannot be changed by any Indulgence) hence they

they are inforced to deny, that by any Indulgence, obtained by the Living, their own future paines in Purgatory, can be either remitted, abated, or shortned. And much more they are forced to say, that no Indulgence can availe those who now are in Purgatory. Whence they further proceed to account the doctrine concerning the Treasure, and Magazine of the Merits of Christ and his Saints (out of which these Indulgences are dispensed) to be a humane Invention, which they Father upon the *School-men*, and impugne it by several arguments. How flatly all this is against what is decreed, and practised by the Church, both in Indulgences for the Living and for the Dead, we shall now discover.

2. But first note, that I still call that the Doctrine of the Church, which is so taught in, and by the Church, that the contrary Doctrine is expressly forbidden even under paine of *Excommunication*, to be taught by any member of the Church. This supposed, let us begin with Indulgences for the Living.

3. They deny these Indulgences to be any thing else, then the Relaxation of such

Such penances as are, or may be justly imposed, either by the Pastors, or by the Canons of the Church. So that you are still, after the obtaining of these Indulgences, as lyable to undergo the paines due to your sins, either in this world, or in Purgatory in the life to come, as you should have been, if you had gained no Indulgence at all. By the Indulgence indeed the Church is satisfied, but God is not, as these new Teachers teach. The contrary and true Doctrine is excellently delivered by *Maldonat, cap. 2. de Indulg. q. 1.* When
" (saith he) the Church enjoynes a pen-
" nance, she enjoynes it not only to the
" end, that by such a penance we should
" satisfie the Church, but that we should
" also satisfie God. See the Councell of
" Trent, *sess. 14. cap. 8.* and *Can. 13.*
" Now the indulgence is answerable to
" the penance enjoyned, and conse-
" quently it is granted us, not only to
" the end that this penalty should be re-
" mitted us before the Tribunal of the
" Church, but remitted likewise before
" the Tribunall of God. Whence he
" inferrs, That though Indulgences have
" directly regard to penances enjoy-
" ned

“ned to be performed in this world, yet
“by consequence they free us also from
“Purgatory paines. For since God doth
“not punish the same fault twice, and
“since the penalty which men may pay
“in Purgatory, is the same with that
“which they ought to have paid in this
“world; if the Church, by the means
“of Indulgences, doth remit the penal-
“ty, which is in this life due to the ju-
“stice of God, it followes, that she remits
“likewise that which shall be due in Pur-
“gatory; that is to say, that which those
“living persons, to whom such Indul-
“gences are granted, ought otherwise
“to suffer in Purgatory. So he.

4. This solid doctrine is taken out of St. Thomas, in supp. q. 25. ar. 1. affirming the contrary opinion to be *Expresse contra privilegium Petro datum, Expressly against the privilege given to Peter, to whom it was said, Mat. 16.* That what he should forgive on earth, should be forgiven in Heaven. Whence the pardon, which is made good in the Court of the Church, is made good in the Court of God. Otherwise (as he saith very truly) the Church granting such Indulgences should more damnifie then help soules; because she should send them to greater paines, to

wit, to those of Purgatory, by absolving them from the penances enjoyned; the performance of which would have acquitted them of so much paine in the Court of God. All this *St. Thomas* grounds there upon the Treasure of the Church, consisting of the merits of Christ and his Saints.

5. Deservedly therefore is the Contrary opinion forbidden under paine of ex-communication, to be held or taught by any one in the Church, by Pope *Leo the tenth*; and before him it was declared *Hereticall* by *Sixtus quartus* whose decree is extant in the Bullary, in which, among other Propositions, taught by *Peter de Osma* this is one related § 3. *Romanum Pontificem Penam Purgatorij remittere non posse*, That the *Bishop of Rome* cannot pardon the paine of Purgatory. Whence it followeth, § 6. by the said (Apostolique) Authority we do declare All and Every one of the foresaid Propositions to be false, to be contrary to the Catholique Church, to be Erroneous to be Scandalous, to be altogether disagreeing to Evangelicall truth, and containing manifest Heresie. Dated at Rome in *St. Peters* anno. 1478. Seeing then All and Every one of the foresaid Propositions are branded with this Censure, the Proposition now related.

is also branded therewith. And no fouler badge can be branded upon any opinion.

6. Now the Bishop of Rome cannot pardon the paine of Purgatory any other way, then by granting Indulgences remitting that paine in the manner now declared by *Maldonat*. Wherefore our adversaries opinion, *denying that the Pope can by any Indulgence pardon the paine of Purgatory*, is here condemned to be contrary to the *Catholique Church*, altogether disagreeing from *Evangelieall truth*, and containing *manifest Heresie*; Without they can shew some other way, by which the Pope can pardon the paines of Purgatory: which paines in their opinion, being unchangeable until the resurrection, there appears no kinde of way, by which the Pope can pardon them. And so their opinion cannot be true, unlesse it be true, *That the Bishop of Rome cannot pardon the paines of Purgatory*, which is declared to be *Heresie*.

7. Again in the same Bullary, as also in the last *Tome of the Councells* by *Binus* you may finde the Bull of *Leo the tenth* against *Luther*, in which among many other) these three Propositions stand condemned.

1: *The*

1. The Treasures of the Church, whence the Pope giveth Indulgences, are not the merits of Christ and his Saints;
2. Indulgences to those who do truly gaine them, do not availe them to gain pardon of the paine, due to actuall sins by the Divine Justice.
3. To six kinde of men, Indulgences are neither necessary nor profitable, to wit, to the Dead &c.

All these, and Divers other Articles of Lubers being thus put down, their follows their Condemnation in these words
*We do condemne, reprove, and wholy reject All and every one of the foresaid Articles, or errors, as being respectively Hereticall, or scandalous, or false, or offensive of pious ears, or seductive of simple minds, And contrary to Catholique verity; forbidding in vertue of bo-
- ly obedience, ac sub pena Excommunicationis
*I*late sententie, (under paine of Excommuni-
- cation, the sentence of which is already given
- by the tenor of these present). that no man do
- presume, under any colour that may be sought
- out, covertly or openly, to assert, affirme, or de-
- fend the foresaid errors, O R A N Y O F
- T H E M (A U T orum Ali-
- quos.)*

Note

Note here, that *all and every one of these Articles are condemned to be contrary to the Catholique verity.* For this Censure falls upon *all and every one of them.* So also the mortall crime of *Disobedience*, and the sentence of the *Greater Excommunication* already given by the tenor hereof, do fall upon any man, *whoever shall under any pretence whatsoever maintain any of the foresaid Articles.* Who can then without tears behold any one, called a *Catholique*, directly to write (and some have done it in a scoffing manner,)

1. Against the merits of Christ, and his Saints, being the Treasure of the Church, whence the Pope giveth Indulgences.

2. Against the remission of paine (by divine justice due to actuall sins) being conferred by the benefit of Indulgences to such as truly gain them.

3. Lastly against Indulgences being profitable to the Dead.

How *Luther* in the same sence taught all these condemned Articles, which our Adversaries do, is made further manifest, by that learned confutation of each Article, set forth by *Bishop Fisher,*

See

See him *et. 17, 18.*

8. This being so, who can say the Doctrine contradictory to all these articles is not the doctrine of the universal Church, when the head of the same Church so approves that Doctrine, that through the universal Church, he forbids all that is opposit unto it to be taught, under the greatest Censures that can be thundered forth? Again, doth not the Councell of *Trent*, in the same Chapter, *in which* it approves Indulgences (that is *Session. 25. cap. 21.*) in the next Paragraph but one, expressly decree, that not only in the Censuring of a few articles, but, even in the Censuring of whole multitudes of books, all Christians should stand to the Decrees of the Bishop of *Rome*, and that every doubt of that nature, *ejus judicio atque auctoritate terminetur, shall be terminated (and quite ended) by his judgement and authority?* Could the Councell give him Authority to do that, after the sitting of the Councell, which by his own authority he could not do, by himself, before the Councell? If then for his own authority he is to be obeyed, and the whole debate is to be ended upon the Decree of the *Bi-*

shop,

ishop of Rome, even in suppressing whole books, much more hath the Bishop of Rome power of himself, to command our Obedience and submission to his Censure of any particular Proposition. And this must be admitted as undoubted, by those who will, and must admit this definition of a Generall Councell. Thus much for Indulgences granted to the Living. As for Sectaries, touching Indulgences both for Living and Dead, I shall endeavour to give them satisfaction in my second Part, *Chap. 12.*

9. Concerning Indulgences for the Dead you will have observed, that *Luther*, in the abovesaid articles, accounted them unprofitable. This article, being declared to be *Contrary to the Catholique verity*, it must needs follow, that according to Catholique verity *Indulgences are profitable to the Dead*. False therefore it is to say, as some of our Adversaries have affirmed, that they are granted by the Pope, onely upon a probable opinion, that he hath power to grant them; but that the Pope commands them not. For surely he, who excommunicates those that teach Indulgences not to profit the Dead; he who

commands in vertue of holy Obedience, no such doctrine to be taught in the Church, must by consequence command and command the contrary doctrine, averring *Indulgences to profit the Dead*, to be followed by all through the whole Church. Wherefore these indulgences have this universallity from the precept of the Head of the universal Church, that no man in this Church can, without mortal Disobedience to his command, (given under paine of *excommunication late sententie*) affirm, that no such Indulgences are profitable to the Dead. Neither is there any liberty left to any Christian to affirme, that they are unprofitable as to the dead. Wherefore, as no Christian can lawfully deny prayer to Saints to be profitable, though they be not obliged to pray to any Saint; so, though no man be obliged, to make use of Indulgences for the benefit of the Dead, yet no Christian can lawfully deny the application of such Indulgences to be profitable unto them. And seeing that they are to be truly accounted so, those who draw people to a mislike, or neglect of applying such Indulgences to the Dead, must needs

needs hinder a practice of great piety. For if it be pious to profit the Dead, it is impious to teach, that no profit redounds to them by those Indulgences, which the Church so universally teacheth to profit them, that she permits not any Christian to teach otherwise.

10. And who can say, the Councell of *Trent* approved not the Popes proceeding in this point? For the Councell in the Chapter lately cited, did reflect upon taking away all abuses in point of Indulgences, and particularly those abuses, which might give any just offence to the Sectaries of our times, who are notoriously known to be offended at the grant of Indulgences for the benefit of the Dead. And yet the same Council knowing very well this Decree of *Leo the tenth* made so lately, was notwithstanding so farr from shewing any mislike, of what the Bishop of *Rome* had done in that point, that in the very self same place, the same Councell commands the Judgement of all abuses in point of Indulgences to be referred to the Bishop of *Rome*, by whose authority and prudence that may be appointed, which shall be expedient to the universal Church.

Church; that so the grant of holy Indulgences may be dispensed piously, holily, and incorruptedly to all the faithful. Whence clearly appeares, how far this Councell was from fearing that any corruption in this point would be, at any time allowed by the Bishop of Rome. The Councell shoule have had great reason to have feared the contrary, if it had judged, that Pope Leo, so very lately, had wrongfully commanded all Christians under pain of Excommunication, not to imbrace the doctrine teaching Indulgences to be unprofitable to the Dead. For if Indulgences do not profit them, it were *superstitious* to practice the application of them for that end. And it had been more superstitiously done to allow of no other doctrine, but that which averrs Indulgences to be profitable to the Dead, and to remit pardon of the paines due by Divine justice to actual sins, and that the merits of Christ and his Saints, were the treasures of the Church, whence the Pope grants Indulgences.

11. Our plea therefore is not (as some conceive) that most men do frequent the use of Indulgences in order to

free themselves, or the dead, from their justly deserved paines ; but our most strong plea is, that it is commanded under paine of Excommunication to hold Indulgences available to these ends, and consequently the practise of them cannot, without note of impiety, be misliked by any as vain and unprofitable. But all must confess that if any one omits the use of such Indulgences, he omits a thing available to the Living and Dead. If (all things being considered) he employes himself in things more profitable, no man will blame him. But if he omits this, because he holds it unprofitable, he is most highly blameworthy.

12. You will aske, what Antiquity is there in the use of Indulgences for the Dead. I answer, that things which were never questioned, remain often unmentioned by Antiquity. Yet as little contradiction as hath been raised, we finde above eight hundred and forty yeares ago (which is a very long time for the Church to be in error) Indulgences granted for the benefit of the Dead. It is (saith Bellarmin lib. 1. de Indulg. cap. 6.) a thing most certain, and

undoubted amongst Catholiques, that the souls which suffer pain in Purgatory, may be helped by Indulgences. It is proved by the practice of the Church. Puschalis (made Pope anno. 817) granted an Indulgence for the Dead, yet extant in the Church of St. Praxedes, at the entrance into the Chappel of St. Zeno. Faber, feria 3. Pent. Conc. 8. B. 1. seems particularly to have made enquiry (for satisfaction of his Germans) after this Indulgence; and he tells us, that the Pillar, at which Christ was whipped, is kept in that place, as also that this Indulgence containes the freeing of a soul from Purgatory: and that no fewer then Eleven following Popes have confirmed this Indulgence. Lastly that ~~all this is proved by the ancient monuments of that Church.~~ So enormously false is it, that the School-men (who appeared in the world three hundred years after) were the first inventors of these Indulgences: which further appeares to be a great ignorance in Antiquity (seeing that, in the most known Annals of the Church, set forth by Baronius (whose Compendiatour *Spondanus* is in every Library) it may be proved yet clearer, that three hundred years before the School-men

School-men appeared (to wit anno 878.) John the eight did that yeare grant an Indulgence applicable to the Dead ; it being granted (as Spondanus speaketh) unto all whose hap it had been to dye in the War for the defence of the Church, or whose hap it should be hereafter ; for which he cites that Popes own Epistle.

13. St. Thomas, in supp. quejk 25. art. 2. treating whether Indulgences have that value, which is expressed in the publicke letters by which they are granted, holds the affirmative; in proof whereof he cites that of Job. 13. *What doth God want your lyfe?* that you should speak guilefully for him. And 1. Cor. 13. If our preaching be vaine, vaine also is our Faith. Wherefore he saith, *It is very dangerous to say the contrary: for as as St. Austin saith, If any falsity were found in the Scripture, the authority thereof doth perishe;* So also, if in that which is Announced by the Church, any falsity were found, her saying would be of no authority to confirm our Faith. So he. And Quest. 72. art. 10. he declares, in what manner Indulgences profit the Dead ; where very truly he saith *They do not profit them directly. But if an Indulgence be granted under this forme, Whosoever shall do such a thing (for example) go hazard his life for the defence of*

of the Church, as in the Indulgence I now spoke of) he shall gain such an Indulgence for himself, or for such another who is in Purgatory: For example, for any other in Purgatory, who dyed heretofore in the defence of the Church. And he addes a thing much to be noted, *That it doth not follow, that the Pastor of the Church can free soules out of Purgatory at his pleasure;* Because, that Indulgences may have their value, a convenient cause of granting such Indulgences is required, as we shall further declare in the second part chap. 12.

14. Seeing then Indulgences *duly granted* are of that value and force, which the Head-Pastor of the Church doth expresse in the grant of them, and seeing that also, he often in the Tenor of this grant, expresses their force to be extensible to the delivery of a soule in Purgatory, if such a thing be performed in the behalfe of the said soul; we have all reason to conceive, upon the *due performance* thereof, that as God accepts other suffrages offered in behalfe of the Dead, so this Indulgence, by *way of suffrage*, is available to the end for which it is granted, and hath the desired effect,

effect, if God be pleased to accept of it; which we have reason to hope, when the Indulgence is duly granted; but to know when in particular this is for certain duly granted, we poor men cannot define. See Suarez To. 4. D. 46. de Indul. Sect. 3.

15. Now for what concerns the treasure of the Church, I may confidently say, that the Merits of Christ and his Saints are the treasures of the Church, whence the Pope granteth Indulgences. Neither is it lawfull for any Christian to teach the contrary, under paine of excommunication already laid upon him by Leo the tenth, as we here have seen. Of this Treasure the Councell of Trent Sess. 21. cap. 9. ordained, that it should be distributed gratis, That all may understand these Heavenly Treasures of the Church to be dispensed, not for gaine, but for piety. Of this Treasure all Popes do commonly make mention in their solemne Concessions of Jubilie. So Clement the 8. in the Bull of his Jubilie, of which Treasure the keeper and dispenser is the Bishop of Rome, who distributes it at all occasions, as he shal judge to be seasonably expedient.

16. Clement the sixt being made Pope anno. 1342. after that Francis Mayron had denied, that there was any such Treasure

Treasure of merie, superabounding in the Church, and also after that *Durand* had doubted, whether the merits of Saints did concurr to the constituting of any such Treasure, yet with submission to what the Church should decree, as *Bell.* notes *lib. 1. de Indulg. cap. 2.* after (I say) all this, the said Pope by an express Constitution added to the Canon Law, *Extrav. Unigenitus*, did decree, that there was such a Treasure of the superabundant satisfactions of Christ and his Saints. The same Pope there also further declared, That this Treasure was not kept wrapt up in a hankerchief, nor bidden in a field; But that Christ doth commit it, to be wholesomely dispensed, by the blessed St. Peter keeper of the keyes of heaven, and his Successors.

17. Any rationall man would expect that those, who after all this so freely gainsay the Sea Apostolique together with all Catholique Divines, who have unanimously adhered to this definition of the said Sea, should come forth with some unheard of Demonstration, to excuse in some manner their differing from the Church. Yet really they bring nothing, but what *Francis Mayron* and *Durand*

Durand have brought before them. Their objections they revive; without taking notice of the answers, which you may read in *Valontia de Indulg. punct.* 1. and many others. So out of the foresaid Authors they object, That seeing the merits of Christ and his Saints be already recompensed, they cannot superabound. Wherefore there cannot be in the Church any Treasure of superabounding merits. By this you may see, they will not understand what our Divines teach. Tell me, do they teach any meritts to remaine unrewarded? Or do they teach this Treasure to be heaped up by good works, as they are meritorious of reward? Those who know any Divinity, know that when we speak of a Treasure of Merits, we all declare our selves to speak of a Treasure, made up by satisfactory Merits, or satisfactions raised by the worth of Christs blood to expiate the paines due to sinnes forgiven by Christs death; as his death (applied by contrition and humble Confession,) expiates the sinne it self. No Divine (that I know of) did ever yet in this place understand Merits to be good works as deserving glory. See in my second

cond part, chapter 5. how with all Divines we there declare, the same good work to be often both *Meritorious* of a reward, and *Satisfactory* for paine still due to sinns forgiven. Indeed this Doctrine of satisfactory merits is by the Councell of Trent *Sess. 14. cap. 8.* grounded in this Principle, *That the guilt of sin may be wholly remitted, and yet the guilt of temporal paine remaine still due.* Those who will deny this principle defined by the Church, make themselves uncapable of understanding the distinction that there is, between a work, as this work is *Meritorious*, and as the self same worke is *Satisfactory*. Our works as *Satisfactory* are described by the Councell in this *Sess. 14.* But as *Meritorious* they are treated of *Sess. 6. cap. 14.* Where *Can 25.* he is Anathematized who shall deny, *That just men ought not for good works to expect and hope eternall Retribution by Gods Mercy and Christs Merits.* Now these very self same good works, which thus deserve a reward, do by Christs Grace (especialy when they are laborious) remitt sinne, as the same Councell speaks *Sess 14. cap. 8.* that is, they do cancell the paines still due to sinns, as is there declared, and so be

become our satisfaction, which we pay for our sins. And there *Can. 13.* it Anathematizes all who shall say, *That we do not satisfie for our sins, according to the temporall paine, by our own voluntary paines undertaken, as by fasting, prayers, and almes, or other works of piety.* And, as in this Canon we are defined to satisfie by these works so in the former Canon it was defined, that we did *Merit* by the self same works This I stand upon so much, to shew that the Church teacheth this our distinction between good works considered as *meritorious*, and the self same works considered as *Satisfactory*.

18. Now it is the superabundant satisfactions of Christ and his Saints, in which we ground this Treasure. For one drop of Christ's blood is of vertue to satisfie for all the sins in the world. Wherefore seeing he, not with drops, but with floods, did pour it forth, we say his satisfactions are superabundant. Neither can any sins exhaust this satisfactory vertue of one drop thereof. But how then saith *Durand*, can there be any need of the superabundant merits of the Saints? Or how can they be superabundant? For be they not recompenced to the

the very full? They be so, and that *ultra condignum*. But what is this to the purpose? we speak of their satisfactions and not of their *Merits*. And we speak of these satisfactions, not as if Christ's satisfaction did *need* that these of his Saints should be superadded to his. *Non obtusa
ideo gestamus peccora.* But we say, that there is manytimes a real superabundance in the satisfactions of divers Saints; to wit, in theirs whose sins had been small, as in Saint *John Baptist*, and the *Apostles* (after they had been confirmed in grace) or none at all, as in *our Lady*, and in some, who were Martyred presently after Baptisme; and whose satisfactory works have been great, as *Martyrdome* it self; besides, many fasts, prayers, watchings, &c. so that their satisfactions did *superabound* as to themselves. Wherefore we finding this superabundance (though in an infinite smaller degree) to be in some members of the Church, as well as in the Head thereof, have good ground to say, that in the Catholique Church (in which a Communion of Saints is believed) the want of satisfactions, which is in some members of the Church may be supplied by the superabundance

boundance of satisfaction found in some other members thereof; but found incomparably more in the Head of this body. It is then the nature of this Communion, or *Common Union*, of satisfactory works, to be mutually communicable. And this makes the satisfactions of such Saints, who had what was superabounding as to themselves, to be also communicable to such, as are joyned to them by the bond of Charity, as being living members of the same body; though otherwise we have no need of them in particular, as having the Treasure of Christ his superabundant-satisfactions. Even so, as, though any one satisfactory work of Christ, made applicable to us, containes a superabundance to cancell any number of sins whatsoever, yet his other works superadded, being likewise made applicable unto us, become our satisfactions, although the superabundance of his former works provided so plentifully for us, that we stood in no need of these his subsequent satisfactions.

19. But hence they will object, that if even the least part of Christs satisfactions exceeds all that can be due for any

any sins, it must needs follow, that then when Christ did offer up any part of them for us, that very part was more then abundant to cancell all paines that could be due to any. But it is a wonder any Catholique should now frame such an objection; we now being accustomed every day to answer, what our sectaries are still alleaging out of their Master *Calvin*, to wit, that if Christ's death were of a valew more then sufficient to make full satisfaction for all sins, and for all pains due to all sins; it must needs follow that our satisfactions for all sins are superfluously and superstitiously adjoyned and superadded to his in order to cancell the paines due to our sins. We all answer, that notwithstanding the superabundant sufficiency of Christ's passion a world of souls are stil damned. Why so? Because his passion profits only to such effects, as applied by *faith*, by *Hope*, by *Charity*, and by such other means as Christ hath appointed, of which one (in our present case) is the adjoyning of our satisfactory works to his, as our Divines largely prove. So in this case, though any, even the least, of Christ's satisfactory merits exceed all paines

paines due to any sins, yet no part of these paines by vertue of these satisfactions, is forgiven, unlesse they be applyed to that effect, and even then, this is done only in that measure, in which they are applyed to the same. If they be applyed to such a proportionable remission (for example of *a third part*) they will avayle so farr, and not further: If to a totall remission, so farr also they will avayle; and this without any mans knowing what proportion equalizes those paines. For we are sure Christs satisfactions duly applyed, will reach the proportion intended, be it what it will.

C H A P. XIII

*The Council of Trent and Sens, opposite to
our Adversaries.*

THe Sectaries of our dayes, to overthrow the doctrine of the Church concerning satisfaction for sins forgiven, and concerning paines to be undergone in Purgatory, if this satisfaction be neglected, thought it would advantage their cause exceedingly, if they could shew against us, that whensoever the guilt of sin is forgiven, there never remaines any guilt of paine requiring satisfaction, either in this world, or in the next by Purgatory. You may see all their arguments in *Bellar.* (Lib. 4. *de penit*) there also (cap. 7.) you may see *Philip Melancbton*, *Luthers* prime disciple, teaching it to be a *Fiction* and a *contentitious invention of School-men*, to hold that the guilt of paine at any time remaines

remaines after the sin is forgiven, so as to need any satisfaction for the said sin, either in this life, or in Purgatory. There also (cap 15.) *Calvin* taxes all our Catholique Doctors of this *fiction*. Even so our *Doomes-day-Purgatorians* could not oppose our doctrine of Purgatory, but by joyning with the Adversaries of the Church in this most pernicious proceeding. They accuse us of feigning paines to be at any time due for sins forgiven. And they call this *a commentitious invention* of our Doctors, as the Sectaries did. For if, after the sin is forgiven, there may remaine at any time liability to suffer such paines, punishments, and torments, as are inflicted meerly to chastise, to the end that *divine justice may thereby be satisfied*, then it will be manifest first, that a soul according to justice, being truly lyable to suffer such paines, must either redeem them here (which commonly is neglected) or she must suffer them in Purgatory. And so there will be found other kinde of paines to be suffered in that state, then their new opinion permits them to put. *Secondly*, these other kinde of paines being by justice inflicted with

proportion to the measure of the sins not fully expiated, must consequently sometimes be longer, other times shorter, &c. whence would evidently follow, that when only some small satisfaction remaines to be made in the next world, Divine justice might be satisfied by a farr shorter Purgatory, then that which lasts to the very last day.

2. We will then declare how the Councell of Trent, as also that of Sens, teacheth the same that we teach. In that of Trent, Sess. 6. Can. 30. I read thus. *If any one shall say, that to every sinner repenting, the fault is so remitted, and the guilt of eternal pain blotted out, that there remaines no guilt of temporall paine to be paid either in this life, or in the life to come in Purgatory, before entrance into the Kingdome of Heaven can be given him, let him be Anathema.* I cannot conceive, that it is possible for our Adversaries to avoyd this Excommunication, but by one of these two wayes, neither of which can be maintained.

3. The first way perhaps will be to say, that often after the sin is forgiven there remaine ill inclinations, ill impressions, ill habits, which make the imperfect

fect penitent lyable to punishment. This is apparently false; for these inclinations, impressions, and habits be not punishable, neither deserve they any pain, seeing that no kinde of sin is contained in them. If indeed they break forth into some sinfull Act in this world, that Act will make them lyable to such onely punishment, as that one Act shall deserve. But then it is that sin, which is punishable, and not the ill inclinations, or habits, which be not so much as veniall sins; because they do not hinder a soul from going immedietly to Heaven, which the guilt of temporall paine doth, as the Councell of Trent here teacheth. This is evidenced by the doctrine of the same Councell; according to which such inveterated sinners, as be onely imperfectly contrite, when they are with due disposition baptizied, go immedietly to Heaven, if they dye before they commit any new sin. The same we shall see defined in the Councell of Florence. And yet such an inveterate sinner retained a multitude of ill inclinations, impressions, and habits. This being so, and no hinderance from immediate entrance into Heaven being

in such a soule, who dare say, that any thing still deserving punishment resides in her? Or who dare say, that he, who in his first confession, after Baptisme should onely confess, that he remained much inclined to drunkennes, to thievery, &c. could be absolved? For, from his ill habit Absolution is not given; from his sins no Absolution is given, where none are confess, as none are in this case.

4. Their second, and best shift is to say, that these ill affections and impressions left by sin imperfectly repented, are the punishments of the said sin; and the guilt of being punished, (which the Councell defines to remaine sometimes after the sin is forgiven) is nothing, but the lyability to such torment, as these deordinate affections will cause in the soule in the next life, if not rectified in this. This answer may severall wayes be demonstrated to be false. First, because the Councell Sess. 6. cap. 14. tells us, *That for sins committed after Baptisme, not only Sacramental Confession, and Absolution is required: But also Satisfaction, by Fasting, Almes-deeds, Prayers, and other pious exercises of spirituall life: not to satis-*
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tie for the eternal paine, which is always remitted with the sin; but to satisfie for the temporall paine, which as holy Writ teacheth, is not all times fergiven, as it happens in Baptisme. (*Ut in baptismo fit.*) Mark here that the temporall paine, which the Councell saith to be remaining severall times due to sins forgiven, is declared to be such a paine, as requires satisfaction, for that which was absolved in Sacramental Confession; and that this is such a satisfaction, as may be made either by Fasting, or by Prayers, or Almes-deeds. Now from ill habits we are not absolved in Sacramental Confession, neither is any satisfaction to be made for them, as for sins; neither can it be made either by Fasting, or by Prayer, or by Almes, &c. but by amendment of life: besides which amendment the Councell requires this other satisfaction to be made, in order to cancell the guilt of paine, remaining due to that from which we were absolved.

5. But that, which above all I desire to be noted in the above cited words is, that in Baptisme duly received, always both the guilt of sin, and also that guilt of temporall paine, of which the Councell

speaks, is wholy and entirely remitted; which guilt of temporall paine is not alwayes remitted in the Sacrement of Pennance, though the sin be in it wholy pardoned. Whence the Councel of *Florence* (in lit. union. ar. 4.) defines, *That the soules of them, who after Baptisme have contracted no blemish of any sin, are presently received into Heaven.* By noting this we come evidently to demonstrate, that that guilt of paine, which the Councell defines often to remain, after the guilt of sin is taken away, is not only the still-remaining lyability to former ill habits and affections. For the Councell it self tells you, that it understandes a guilt of such paines, as are wholy and entirely forgiven and cancelled in Baptisme. But it is apparent, that by Baptisme (received with as good a disposition as another received Absolution) the being still obnoxious to former ill affections, is not quite taken away; therefore it is apparent, that that guilt of paine, defined by the Councell to be alwayes taken away by Baptisme duly received, and to be often remaining after Sacramental Absolution duly received, doth not consist in

in being still obnoxious to the former bad affections: But it consists, in being lyable to other kinde of paines, to wit, such as the Divine Justice shall think fit to inflict. Whence nothing can be more clear, then that the guilt of paine, which the Councell defines to remaine many times after the sin is forgiven, is not to continue still obnoxious to ill inclinations and affections, or to be apt to transfuse the ill effects of their sins to others: For aged sinners Baptized, even after Baptisme do still remaine obnoxious unto all those effects, though the guilt of paine (mentioned by the Councell) doth not remain after Baptisme, as is also defined *Seff. 14 cap. 2.* Where the Councell expressly addes, that when actuall sins are forgiven in the Sacrament of Pennance, *Divine justice requires the contrary*, to wit, that the guilt of temporall pain should remain.

6. Hence evidently follows, that if you take an old man, who hath been a Heathen and a notorious sinner all the daies of his long life, and with his last breath demands Baptisme, having only such imperfect contrition, as many have when they are truly absolved; and then being

being Baptized gives up the Ghost, this man shall go immediately to Heaven, both according to the Councell of Florence, and Trent. Yet contrary to both Councells our Adversaries must say (conformably to their Principles) that death finding in the soule of this invertebrate sinner many bad habits and sinfull impressions, did carry his soule together with them into the other world; where they will render her unworthy of seeing God, and torture her, by seeing her selfe joyned to their grievous deordinations, untill by resuniting her body at the last Resurrection, she shall be enabled to retract them. So that she shall have a most dolefull state untill that day. Wherefore not to teach a thing so contrary to the Councell, we must teach the guilt of paine (which the Councells affirm to remaine often after the guilt of sin is forgiven) to be a lyability to other kinde of paines, then is this obnoxiousness to ill affections, which do remaine as well after Baptisme, as after Pennance, when both are duely received.

7. Secondly, this is further demonstrated, because we all know that the definitions of the Councell of Trent were made

made against the Sectaries of our dayes, who denied all necessity of *Satisfaction* in this life, and all lyability to Purgatory in the next ; because they pretended no man could have his sins pardoned, unlesse all paine due to them were also pardoned. Yet neither *Luther*, nor other Sectary did ever yet deny, that we remain lyable to our former ill affections and impressions, after that our sins are forgiven us. All that they denied was, that after this forgiveness no man remained any longer lyable to *pure paines*, that is, to such a chastisement as is due from Divine justice in Purgatory, meerly to punish the said sin, if this punishment be not prevented by works of *Satisfaction* in this world. This is convinced cleerly out of the Councell of *Sens*, assenbled anno. 1527. against our Sectaries. *Hoc Aucupio Lutherus plures illaqueat, dum &c.* By this cheating devise (saith that Councell) Luther doth insnare many, whilſt he contends, that *alwayes all guilt of temporall paine is cancelled together with the sin.* Behold what this Councell teacheth, this cheating devise of *Luther* to have been. This appeares yet more clearly, by noting how this Councell (opposing directly what these Sectaries affirmed

affirmed) doth alleadge against them such Texts of holy Scripture, as would make most pure non-sence, if they were alleadged to prove, that ill affections to former sins do often remaine, after that such sins are forgiven.. But all the Texts brought by this Cuncell do ayme directly to prove, that after sins are forgiven, there doth often remaine a lyability to very different paines. For to prove this, the Councell alleadges the chastisement of *David*, inflicted upon him by the death of his Son, in punishment of that very sin, which was formerly pardoned him. The Councell brings also the chastisement of the children of *Israël*, inflicted upon them, not by ill habits, but by death in the Desert, and by the wandring of their children there, untill the carcasses of their Fathers were consumed. And all this for that very sin of murmuring against God, which God had already pardoned. See the force of both these examples, in my first chapter, num. 6.

8. Now the Councell of Trent proceeds in the same manner against our Sectaries, and it doth establish such a guilt of paine to be severall times remaining

maining after the sin is forgiven, as was denied by these Sectaries, as you may see by what I cited out of *Seſſ. 6. cap. 14.* where the Councell saith. *That this is taught in holy Writ; and againe Seſſ. 14. cap. 8. The holy Synod doth declare that it is wholly false, and contrary to the Word of God, that the sin is never remitted by God, unleſſe the whole paine be also pardoned.* For there are found most perspicuous, and illustrious examples in holy Writ, by which, besides Divine Tradition, this error may most manifestly be convinced. These most perspicuous and illustrious examples so manifestly convincing this error of our Sectaries, be cited by this Councell in the Margent. And they be the same which the Councell of Sens did just now cite. Whence the same argument is againe framed, farre more strongly by the authority of this General Councell; which well notes, that *Divine Tradition* doth teach the same. See in *Coccius art. 7.* a vast multitude of holy Fathers attesting this *Tradition*: which it would be ridiculous to alleadge in prooſe of that, which no man ever denied, to wit, that ill affections to former sins do often remaine after those sins are forgiven. And these perspicuous

perspicuous and illustrious examples of holy Writ could not be avoided by our Adversaries, unlesse they had yet againe put themselves in opposition to the Councell of Trent. Which they do, whilst they affirme the foresaid examples to be all Miraculous. If so, how then be they either *perspicuous*, or *illustrious examples* against our Sectaries? or how could the Councell say, *that their error was manifestly convinced by them?* For hence only could be proved, that sometimes by miracle God inflicted punishment for sins pardoned: But that this was not by the course of his ordinary justice.

9. Again, all the Arguments which Sectaries bring to prove the guilt of pain to be alwaiers pardoned; when the guilt of sin is forgiven, as also all the arguments, which Catholique Doctours bring against them, do manifestly shew, that both sides understand the guilt of pain, concerning which they dispute, to be a liability to pains, very different from those which are caused only by the remnant of ill impressions and inclinations, or by being subject to propagate their sins to others, as may be seen through the whole

book of *Bellarmin*, (*de Pænit.*) So that the definition of the Council had nothing concerning the controversie in hand, if the council had not spoke of the guilt of such paines, as all usually understand those torments to be, by which divine Justice takes due revenge of our sins. *Pæna* (saith St. *Austin lib. de vera Pænit cap. 18*) *proprie dicitur læsio, quæ punit, & vindicat quod quisque commisit.* Paine is properly called a hurt, which punishment and revengeth, that which each one hath committed. According to this it is, that the whole doctrine of the Councell concerning satisfaction is, to move men to punish and revenge, either by fasting, or prayer or almes-deeds, &c. that which each one hath committed; That is, their sinns not yet fully cancelled in order to the guilt of paine due to them. Whence the Councell *Sess. 14 cap. 8.* Commands the Confessor to lay such a penance upon the Penitent, as may be available, not only to the custody of a new life, and be a remedy to his infirmities (which only your naturall effects of sin require) but also such, as be ordained to the revenge and chastisement of the sins past, thus

to prevent the vengeance of God in the next world. And in the 13. Canon it Excommunicates all those, *who say, that by the paines inflicted by God, and patiently suffered by us, we do not, by the merits of Christ, satisfie to God for our sins, according to the temporall paine due to them, to wit, due by divine Justice,* as was there above said.

10. I cannot end without taking notice of a most pernicious consequence, necessarily flowing from our adversaries principles, and yet directly contrary to this Councell. It is a consequence made by some of their own, affirming, that we so dote upon this Allegory of paines by Divine justice due to sin, either in this life or in Purgatory, that we proceed so farr, as to teach corporall austerties and bodily afflictions, to be undertaken in order to pay, or redeem these paines. Good God! Whether have these new principles brought them, which make them thus scoff at this? Will they against Scripture, against Tradition, a Councells, Fathers, and the whole Church presume to finde fault with the use of corporall austerties, in order to make satisfaction for the paines still due to our forgiven sins? I pray hear the Councell

Councell of Trent Sess. 14. Can. 13. where he is Anathematized, *Who shall say, that we do not satisfie for our sins according to the temporall paine, by our own pains voluntarily undertaken, as by fastings, prayers, almes, and other works of piety.* This Canon doth indeed knock down the weak Reply which they make in their defence. They tell us, that sin, specially notorious, hath three effects, or parts, one in the Rational soul, where it is a judgment or resolution, or affection, that such an act is to be done. And this effect, or part of sin is remitted by absolution duly received. A second effect of sin is in the Appetite, or Body, where it makes certain motions and their causes, which bring a likelihood of falling into the same sin. The third part, or effect, of sin is in the externall Action, where it brings in some disorder which is subject to propagate it self further into other subjects. Now (say they) in a living Man, with reason it is required, that these two last parts, or effects of sin should be taken away, which is to be done by Satisfaction. Whence we may understand, for what they require Satisfaction, to wit, to take away these two last parts, or effects of Sin. We an-

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swer, that if this be all, for which satisfaction is required, we have all reason to say that they deny the Satisfaction exacted by the Councell. Such satisfaction as this is required even of an aged sinner after his Baptisme, from whom the satisfaction required in others by the Council, is not required, but defined not to be required.

11. First, because this is to say that which is here anathematized, to wit, that ~~we do not satisfie for our sins according to the temporall pain still due to them.~~ For this temporall paine neither consists in your second, or third effect, or part of sin, for which only you require satisfaction. For in an aged Heathen, who having been a notorious sinner, receives Baptisme *duly*, that is *sin fictione* (which is the reason why I so often used this word) though this guilt of temporal pain be taken quite away, as we have proved out of the Council, yet both the two last effects, or parts of sin still remain. For he continuing in life, hath still that, which brings him into a likelihood of falling; and also his external action may bring in some disorder, which is subject to propagate it self further into other subjects.

Yet

Yet he hath not that, for which the Councell exacts satisfaction; to wit, the guilt of temporall paine still due to his sins. But he hath all that, for which you require satisfaction; and he must out of his duty to God, his neighbour, and himself, give himself to works of satisfaction, as other sinners.

12. Secondly, the curbing of disordinate appetites, and the taking care, that his sins prove not prejudicall to others, be two things most strictly belonging to *Newness of life*, and the remedy of former infirmities; and yet the Councell (cited by me nu. 9.) requireth such satisfaction, *As may be available not only to the guard of a new life, and be a remedy to his infirmities (which is all you require in reality, what-soever your words seeme to sound) but also such a chastisement as is ordained to the revenge of sins past.* And the same Council adds can. 15. That the reason of imposing such penances is, because *Virtute Clavum sublat a pena eternâ, temporalis plerumq; exalvenda remaneat.* When now by the vertue of the keys, eternal paine is takyn away, therefull often remains temporall paine yet to be paid. This Reason inculcated over and over again by the Councell, is in effect, never

stood upon by them, but still they lightly passe it over in deep silence. See also Can. 13. which I cited num 9.

13. Thirdly, what means that limitation which they put, when they say that in *Living men* there is all reason this satisfaction should be made? Indeed if satisfaction were required only for the two reasons specified by them, this limitation were to the purpose. For *dying men* need not that, which only belongs to the guard of *new life* and to remedy his infirmities. But the satisfaction stood upon by the Councell is by the same Councell expressly declared to be of necessity, even to all men, *Living or Dying*. For as the Councell teacheth if it be not made in this world, it must be made in the next in Purgatory, before entrance into the Kingdome of heaven be given. See Sess. 6. Can. 30. cited by me here num. 2.

14. Fourthly, The Councell (as we have shewed num. 7.) opposed the *Lutherans* for denying Satisfaction to be made in order to the cancelling of pains, to which we full often stand lyable, after the sin is forgiven. In this particular you side, and take part with these very

Lutherans

Lutherans, whilst you deny Satisfaction to be needfull upon this account, and only require it to tame our irregular appetites and to hinder the propagation of our sin to others. For which ends the Sectaries themselves will admit of that, which you call *Satisfaction*, though they will more properly, call it *Newness of Life*, and the *Remedy of future Infirmitie*s.

C H A P. XIV.

The Decree of Benedict the Eleaventh, and the Councell of Florence, against our Opponents.

3.

BENEDICT the Eleaventh (or Twelfth) in his Bull set forth anno. 1336. tells us clearly, *That in the time of John 22. his predecessor, there arose a question among some professors of Divinity, not only whether the souls of the just, in which nothing is to be purged when they depart this life, did see the Divine essence before the generall Judgment;*

But the same question also was mived concerning those souls, in whicb, if there were any thing to be purged, when they departed this world, it was now wholly purged. These words I put down, because by them it is made evident, that upon both sides it was agreed, that the souls of some just men, after their departure, had something to be purged. And both sides also agreed, that this something might in some time before the day of Judgment, be often truly said, *To be now wholly purged, Jam purgatum ex toto.* And the question was not, whether such souls as were in Purgatory, were at any time before the day of Judgment deliverable or no. For before our unhappy age, I can finde no mention of any Catholique, who denied such souls to be deliverable before that day: But all the question was, whether such souls after they were delivered, should be admitted, or no, to see the Divine Essence before the day of Judgment.

2. Those Doctors who said, that even the souls of the most Just did not see the Divine Essence before the day of Judgment, were inforced, by unavoidable consequence, to say the same of such just men, who, being lesse perfect, had something to be purged after their departure. For it

it had been ridiculous to have admitted these lesse perfect men to the immediate sight of the Divine Essence, after their sins had been wholly purged, and to have denied this to their betters. Wherefore let no man say, that the question then in agitation, did not also concerne the souls in Purgatory. It concerned them most of all. For as Bellar. saith (Lib. 1. de Amiss. grat. cap. 13.) *Scarce any just men do escape Purgatory, unlesse it be through the Great mercy of God.* Whence our adversaries commonly say, there are but a few, and as it were privileged persons, who go presently to heaven. Seeing then the incomparably greater number of just men *bath something to be purged after their departure;* and seeing that the Pope himself in the very stating of the question then agitated, doth expressly declare one part of the said question to comprehend those souls, *In which if there were any thing to be purged, when they departed this world, it was now wholly purged;* this part of the question will come to concern the incomparably greater number of just men.

3. And therefore the Pope had all reason, not to leave this part of the question undecided. And if, even the most

perfect might be subject to grow colder in their hopes of comming speedily to their reward, if that Doctrine should remaine undecided, which taught that no just men should come to enjoy eternall happiness before the day of Judgment; the lesse perfect just men would be farr more subject to this remissnes, seeing that this hope of reward, is a motive more predominant with them, then with the most perfect. The opinion therefore which should teach that they, even after their full purgation were ended, should not come to enjoy Heavenly Blisse before the day of Judgment, would be exceedingly subject to coole the farr greater number, *in making progresse to better things by their holy desires, seeing they could lesse hopefully expect the neare approaching rewards of eternall life.* If therefore the chief Pastor of the Church (whose words I now gave you) had upon this account great reason not to tolerate in the Church that Doctrine, which should take a way this motive of speedy reward, there is all reason, why he should not endure this part of the question, which concerns so vast a number to remaine undecided. *To make then this motive good to all,* the

the Pope professes himself moved to proceed to that definition, which we shall presently put down.

4 But first I must needs note, how intolerable the opinion of our Adversaries would then have been judged, and ought now to be judged, it being an opinion not only debarring, untill the day of Judgment, all those from Heaven, who have any thing to be purged after this life, (as almost all just men have) but it condemns likewise all, and every one of them, all this whole time, to suffer most afflictive punishments, although they have but one single idle word to be expiated. Much more then do they retard the greater part of Catholiques from making progresse to better things by holy desires, seeing that they teach not only their Reward, but also their delivery from most painfull punishments to be as farre off, as the very last day of the world. Now let us proceed in the Bull of Benedict.

5 That (saith he) men may walk in right pathes, and make progresse to better things by their holy desires, that they may hopefully expect the near approaching reward of eternall life, &c. Then he proceeds to tell, how some Doctors raised the question I spoke of

of in the beginning, in which great hurts might ensue by false doctrine, and great hinderances be put to progresse in vertue. We therefore (saith he) considering how great danziers of soules might be incurred, if the foresaid contentions should remaine unresolved, and having made use of a carefull examination of the matters aforesaid, do by Apostolical Authority, define, That according to the common ordination of God, the soules of those, in which nothing is to be purged after their departure, Or, if there shall be any thing to be purged in them, when, after death they shall be purged. PRESENTLY after their foresaid death, and foresaid purgation (in such as stood in need thereof) EVEN BEFORE the Resumption of their bodies and Generall Judgment, WERE, ARE, AND SHALL BEE in the Heavenly Kingdome, in the Celestial Paradise with Christ, aggregated to the fellowship of the holy Angells, and HAVE SEEN, and DO SEE the Divine Essence by an intuitive Vision, face to face, &c Note here (deare Reader) how clearly 'tis defined That such soules, as shall have any thing to be purged, when after death they shall be purged, presently after the foresaid purgation, WERE, are, and shall be in Heaven, before the

the Resumption of their bodies, and HAVE SEEN and do see the Divine Essence. Now it cannot be true that any such HAVE been in Heaven, and have seen the Divine Essence before the Resumption of their bodies, unlesse it first be true, that some such, as had something to be purged after death, had been wholly purged before the Resumption of their bodies. Therefore if this be not true, the Popes definition is false. If it be true, false is the opinion of our Adversaries, teaching that such soules, as shall depart having something to be purged, shall not be purged, or freed before the Resumption of their bodies.

6. I put not here all those other branches of this definition, which concernes the soules departed in each state, though hence it be evident, that the Pope would not omit the state of soules in Purgatory, nor omit to define what was to be held concerning them, as well as he did define what was to be held concerning the soules of Saints before Christs Passion, and after it; concerning the soules of Infants Baptized; concerning the soules of such as dye in deadly sin. Whence appeares, that he did

did make more then one definition concerning the estate of soules departed. They, who say this, are in a gross error. For the Pope himself twice saith expressly the contrary. For when stating the question, and declaring all the branches thereof, he expressly makes one branch thereof to comprehend those soules in which, if there were anything to be purged, when they departed this world, it was now *WHOLY PURGED*. Secondly he declares himself to make here several Definitions and Determinations, to wit, answerable to the severall states of soules before expressed by him. For the words following are Decreeing that our Definitions and Determinations aforesaid (mark the plural number) and *EVERT OF THEM*, be held by all faithfull people. If every one of them be to be held by all faithfull, then surely that Definition also is to be held by them, which concerns their soules, Who had something to be purged at their departure. Whence it follows, That whosoever shall hereafter presume wittingly, and pertinaciously, to hold, affirm, preach, teach, and defend, by word, or by writing, contrary to these our aforesaid Definitions, or Determinations, (mark again the

the plurall number) and every of them, it be proceeded against him in due manner as against an Heretick. Now if it be to be proceeded against him, as against an Heretick, who should hold or write, that Infants dying after Baptisme did not clearly see God before the Resumption of their bodies, because he holds and writes against one of the former *definitions* and *determinations*, how can we avoid the like consequence made against him, who holds or writes, against what is here defined, concerning those who depart having something to be purged after their departure. I ask what it is, that is here defined concerning such men? I finde nothing defined of them, but what is contained in these words, *That, if there shall be any thing to be purged in them, when, after death they shall be purged, they presently after the aforesaid purgation, even before the Resumption of their bodies, and before the general Judgement, were, are, and shall be in Heaven, have seen and do see God, &c.* Can any man find any other words than these, in any definition here made concerning these Souls? Lay your hand to your breast, and tell me, what your conscience tells you. Doth it not cry out aloud in the ears of your heart, that these

these words speake home enough, if we will attend to the Voice of our Chiefe Pastor with sincerity, and not take him in some sense, which makes plain non-sense? For it were plain non-sense to say of such souls, which at their departure had something to be purged, that when that was purged, *They presently have gone to Heaven, and have presently seen Gods face, before the resumption of their body, if as yet never any such soul either had, or could go presently to heaven, or had seen, or could see the face of God, before the resumption of their bodies;* which is the Doctrine of our adversaries. As it would be a most non-sensical definition to define, *That such insants as dying in Originall sin, when by sufficient acts of Charity, they have cancelled that sin, presently go to Heaven and there have seen God face to face.* That, which makes such a definition ridiculous non-sence, is the impossibility of their cancelling Original sin by acts of Charity, made in the other world.

7. By this you see how ill they answer, who say it is true indeed which the Pope did affirme, both in stating the question and in defining it, *That if there were any*

any thing to be purged at any mans departure, that man, when this should be wholly purged, after the said purgation, hath seen and shall see God presently. *When this hapns, that was & shall be done.* But this (say they) never did, nor never can happen. For never can any man, departing with something that needs purgation, be in a state, in which it may be true to say, before the Resumption of his body, that what was to be purged in him is now wholly purged: *I am Purgatum extoto.* I answer, that this is to make the Head of the Church speak as wisely, as if he should say very gravely, That he with the advise and consent of his judicious Brethren did define, *That when the skie did fall, men have caught plenty of Larks, and shall also hereafter catch plenty of them, when soever the same shall fall.* Would the Pope make a definition with a command of not contradicting it, *Under pain of being proceeded against as an Heretick;* which definition did onely concern a case, that neither should, or could ever happen, according to Gods common Ordination? Although the very first words of this definition do expressly declare, that he speaks of that onely which happens according to God

Gods common Ordination; with which very words the Pope begins this definition.

8. Mark then I pray, what non-sence these men make the Head of the Church to utter. For in effect they make him speak thus. *That according to the common Ordination of God, if there be any thing to be purged, in such men, when now after death they are wholly purged, presently after the foresaid Purgation, even before the Resumption of their bodies, have seen and shall see God face to face.* Which is to say, if you mark it well, *That according to the common Ordination of God, when they, who have something to be purged after death shall have done that, which according to the common Ordination of God cannot be done, (that is shall be wholly purged before the Resumption of their bodies) they according to the same Ordination of God have seen God and shall see God, before the resumption of their bodies; who, according to Gods common ordination, cannot be seen before the said Resumption by any one, who had at his departure any thing to be purged;* Because (as these men teach) no such persons can change their first acts, and consequently they are in an absolute incapacity to see God before the Resumption of their bodies, at least according to his common ordination.

Note

Note also how absurdly (in their Interpretation) they make the chief Pastor of the Church to animate , and incourage all by this his definition, to holy desires, *by bopefully expecting the neare approach of their reward.* For in effect he must tell them , *That when that which is doubly impossible, shall happen, your reward shall be at hand.* A wise and goodly comfort !

9. Again if any Councell going to define the Popes supremacy, should make a decree in these words, *When any man or woman is legally ordained Bishop of Rome, he or she bath held, and shall hold the Primacy over the whole world,* how ridiculous would this definition be? And yet nothing that is false is hereby defined. Yea, if you take away the name of a Woman, it is the very definition of both Greek and Latin Church made in the Councell of *Florence, in literis Unionis.* What makes this definition so ridiculous ? It is the adding of that Disjunctive expression, *Man or Woman,* the latter part of which includes a subject incapable, according to Christs common ordination, of having been, or ever being legally ordained; although by his extraordinary dispensation that might be done, and for

the definition might be made good. But now, by reason of the natural incapacity in a Woman to be legally ordained, nothing (by adding that part of this disjunctive speech) should be more defined then this, *When that happens, which according to Gods common ordination cannot happen, a Woman bath beld and shall hold the Primacy over the whole whole world.* And yet the defining of this would become farre more ridiculous, if the definier should add to his decree, *That whosoever shall presume, wittingly and pertinaciously to hold, affirm, preach, teach, by word, or by writing, contrary to these our foresaid definitions, or any of them, (though it be only this which concernes this impossible case) it be proceeded against him as an Heretick.* And should also (as the Pope here doth) make a very grave preface, *That having made carefull examination of the matters aforesaid (of which this is one) and having diligently deliberated with his Brethren, he did, with their advice, by the Apostolical Authority define by this his constitution to be valid for ever, &c.* Now according to our Adversaries, both the incapacity of being wholly purged before the day of Judgment,

Judgment, in such as needed purgation after their departure, and also the incapacity of such soules to see God, before the Resumption of their bodies, according to his common ordination, is to the full as great, as the incapacity which is in a woman, of being legally ordained Bishop of *Rome*.

10. Impertinently therefore to make good their uncouth interpretation, do they bring such examples, or instances, as speak of any action attributed to a subject incapable of that action. For it is very good sence to say, *A woman, when legally made beire to a faire estate, bath had and shall have a true title thereunto.* For in such instances we only attribute such an action, or thing, as that Person is naturally capable of. But soules departing this life with something that stands in need of being purged in the next, according to our adversaries, are wholly incapable both of being entirely purged, and also of seeing God, before they resume their bodies.

11. But (say they) the Pope only tells us, That when such soules are purged they shall see God; but he tells us not, when it is, that they are purged wholly, which is the maine point in question. I an-

swer, he tells us they are purged so, *That some of them have been in Heaven, and have seen God, before the Resumption of their bodies.* And therefore he hath told us, that very thing which is our maine question, to wit, *That some soules departing in a state needing purgation, have been in Heaven and seen God before the Resumption of their bodies.* For of such soules he saith, *Presently after the aforesaid purgation even before the Resumption of their bodies, they Were and are in Heaven, they HAVE SEEN and DO SEE the Divine Essence.* What voice of the Pastor can be required more distinct, or intelligible, to such sheep as sincerely desire to follow his voice? Those who will hazard to incur the censure here ensuing, *Of being proceeded against as Hereticks, do it at their own perill.* I would not do it for ten thousand worlds. See more concerning this Definition *Chap. 25. num. 13. 14.*

12. After all this, it will appear more clearly what force the definition of the Councell of Florence hath, *in literis Unionis.* If truly penitent they shall depart in the charity of God, before they shall have satisfied for their Commissions and Omissions with worthy fruits of penance, their soules after

after death are purged with Purgatory pains : *Penis Purgatoriis.* And that the suffrages of the faithful living do availe them to be relieved from these pains. Secondly it defines. That their soules, who after they have contracted any spot of sin, have been purged either in their bodies (by worthy fruits of penance, as abovesaid) Or being uncloathed of the same bodies, have been purged as aforesaid (that is with Purgatory paines) ARE presently received into Heaven, and do cleerly see God THREE and ONE as he is. Stand and ponder these words. Those soules which being uncloathed of their bodies have been purged, are presently received into heaven. *Quae exuta corporibus sunt purgata, in Celum mox recipi.* This Council, consisting of the Fathers as well of the Greek as Latine Church, defines soules, which were purged when uncloathed of their bodies, to be presently received into Heaven. This with our Adversaries signifies no soules at all to be defined by them, presently to be received into Heaven. For with them no soules at all, *When uncloathed of their bodies, have been purged, or could be purged.* The Councell here tells you, *When they were purged, to wit, When yet uncloathed of*

their bodies. Neither could such soules, *When uncloathed of their bodies* be present-
ly received into Heaven, unlesse entire-
ly purged, *When uncloathed of their bo-*
dies.

13 Turn to my 5. Chap. num. 11. and there you shall see, how Gennadius Patri-
arch of Constantinople, who was one of
the cheif Grecians present at this Coun-
cell, did write an *explication* of the same,
in which, to prove this definition true,
he brings examples of such souls as were
Wholy purged, and carried immediatly
to Heaven, *When uncloathed of their bodies*,
as the soule of *Theophilus*, the soule of
that *Eremitis disciple* of which see the
Chapter above cited. Will you then
say, that both Pope *Benedict* and the
Councell did speak *de Subiecto non Suppo-*
nente, so that every Smatterer in Logick
might presently tell them, they *denied*
the Suppositum in both their Definitions?
You will see this more cleerly by what
God said, *Ezech. 18. 24.* *When the just*
man turneth away from his justice, and com-
mitteth iniquity, all the Justices whieb he
hath done shall not be remembred. For here
also God doth not tell us *when this shall*
happen. Yet all Catholique Divines ma-
nifestly

nifestly inferre from hence (and this Text to that purpose is alleadged by the Councell of *Trent*. Sess. 6. cap. 12.) that according to what ordinarily happens, it is possible for a just man to turn from his justice. And that Sectary deservedly is esteemed by us a meer Caviller, who should use our Adversaries shift, and say, *Tis true, When the just man shall sin, he shall loose Gods favour. But God doth not here say, that this shall ever be: Neither doth he tell us how, or when this shall happen.* To all such Cavillers we readily answer, it is sufficient, that God by this very manner of speech doth evidently suppose, that this may be.

14. God reward him who published in English this Bull of Pope *Benedict*, with the decree of the Councell of *Florence*. For though the Bible, so subject to be misunderstood by the vulgar, be not to be put universally, in a vulgar language, into the hands of all men what ever they be; yet these definitions, which are purposely set forth to be unto all as most clear declarations of Gods word, and the surest interpretations thereof, are most laudably published for all to read. Yea when they are set forth,

P 4 they

they are commanded to be published to all, for their perfecter instruction in these points, which the Church would have them rightly understand. But to publish such Glosses, Comments, and Interpretations, as overthrow the plaine, simple, and clear sense of these Decrees, is a thing most apparently pernicious.

CHAP XV.

*The Verdict of the Catholique World
for Us.*

HE who should go about to perswade others, that all the Pastors, Doctors and leading Teachers in the Church, did even by way of opinion, unanimously for five hundred years together, entertain a pernition devoid of solid reason, and full of grosse absurdities, never yet discovered by any man, but now at last happily found out by himself; he (I say) who should say this, might deservedly be told, that if he speaks rationally.

nally, they also speak far more rationally, who shall tell him, they have greater reason to suspect, that for a time there may ly hid some gross error in his new opinion, though as yet perhaps few are able to discover it. Whence no solidly judicious man can think it fit, to exchange his former opinion for this pretended new evidence. It is therefore a Paradox to say, that so generall approbation of our opinion, even in quality of an opinion, should be no very considerable advantage to our cause, or be no kind of prejudice to the contrary opinion; but that one who never spent half a dozen of years in the study of Divinity, may prudently forsake all the greatest Professors and Doctors, not of one or two Universities only, but of all the Universities in the whole universe, not of this last age only, but also of these very five last Ages, which have so farr surpassed the five former for strict examining the reasons & grounds of all their Tenets: And that he may prudently do this, because (forsooth) he is convinced, that there can ly hidden no fallacy from his so short sighted eyes in those clear demonstrations, by which he and some few more concise the contrary

contrary opinion to be evidenced ; though thousands (nothing inferior to them) conceive those arguments, which they hold for demonstrations, to fall very short of being so. But though in matters of opinion *Paucity* and *Novelty* may sometimes be followed lawfully, yet it is very hard to understand, how it can be done prudently.

2. All this being true, though we had no other authority, then that of the whole Latine Church for these last five hundred years, which our adversaries themselves cannot deny us, this alone were not to be slighted ; especially by such, as have not attained some very eminent degree of most solid learning and judgment. Yet we very groundedly challenge the authority of the same Church, not only for this last five hundred years, but also for the six hundred years preceding to them ; without they could name us some one man, who in these eleaven hundred years, hath held their opinion ; which as yet they have not done. And though it should be true, that St. *Gregory* did acknowledge the stories concerning the delivery of souls, to have been but new in his days, yet

yet how doth it hence follow, that that opinion is new, which teacheth souls to be deliverable before the day of Judgment? Is the opinion of insufferable torments in Hell, but of a latter standing because the story of *Dives* and *Lazarus* is the first, by which we know the excessiveness of these pains to have been revealed? What one author did ever yet say, that our opinion was begun upon the credit given to these visions or stories? Or what one Author ever said that these visions were accounted new in his time? We have shewed, (chap. 9.) that St. Gregory and Bede never said any such thing, And chap. 10. we have shewed such kind of Visions to have been before St. Austins dayes. Let them shew, if they can, that these last five hundred years by imbracing our opinion, did recede from what was universally received in the former five hundred, or thousand years. Let them name one author, who doth so much as by one word insinuate, that our opinion did grow to be more universally received in the Church these last five hundred years, then formerly it was. To say, that for these times they finde more Authors for it, is nothing

thing like a proof. For the same may be said of Transubstantiation, Auricular Confession, and severall other points of faith. And no wonder, because we know latter ages have still more witnesses known unto us. If they say our opinion was unknown to St. Austin, they say what they cannot prove; and my seventh Chapter proves the contrary. Yea the precedent Chapters shew our opinion much elder, then his dayes. And the subsequent Chapters make it evident, how generall it was before the Schools. If they fly to the Greek Church, my fifth Chapter sheweth that Church to be rather more opposite unto them. So that the verdict both of East and West, as well in all former Ages, as in the five last, is found to be for us. All their Testimonies, which have any colour of probability to the contrary, either have already been, or shall be answered, chap. 19, 20.

3. But it is made apparent (by what we have said in the former Chapters) that the triumphant verity which we defend, is not to be looked upon as a humane opinion, having the Universality of all Catholique times and places for it: Because

cause whatsoever belonging to Religion is found to have such an Universality, is also upon that very account to be looked upon as an Ecclesiasticall Tradition. For who knows not that Rule of St. Austin (Ep. ad Januar. and libro 4. contra Donatist. cap. 24.) That which the Universal Church holdeth, and is not found brought in by Counsels, but alwayes observed, is most rightly believed, not to have been delivered by any authority, but Apostolical? And as St. Leo said, foure hundred years after the first preaching of the Gospel, *Whatsoever in the Church is retained (Universally) by custome of devotion, it is not to be doubted, but it proceeds from Apostolical Tradition and the Holy Ghost.* Serm. 2. de Jejun.

4. And indeed reason teacheth us, that it cannot be otherwise. For it cannot be denied, but that for these last five hundred years, all, who prayed for the dead, were instructed by their Ancestors to pray, either for their present ease, or present delivery; and no Author can be alledged to shew, that these last five Ages in this point differed from the former, or that the former differed in this point from the Ages reaching up to the Apostles. Novelty objected in practise
must

must not be onely objected, but proved, or else it will be as easily rejected, as objected. We must not quit a possession of immemorable time, without evidences to the contrary ; we need not prove, but defend our right.

5. Yet this proof we have, that certainly in a matter consisting in daily practise, (as prayer for those who daily depart this life doth) the Apostles instructed the Primitive Christians, to what end they were to offer these prayers, that is, whether to obtain their more speedy Resurrection, as you say (of which I could never finde the least mention in any one single Author, though never so mean) or to obtain either some kinde of abatement of, or perfect delivery from their pains : of which we finde so frequent mention in Antiquity. Now what the Apostles taught every where, in a point of which there is such daily practice, must needs by that very daily, and universall practice, either be kept in universall memory, or at least be preserved from *Universall Oblivion*, if not among the vulgar sort, yet at least from being quite forgot by their Doctors, Teachers, and Prelates, who all the world over, offered daily

daily Sacrifices for the dead. For is it credible, that in a point of daily practise, in which, even all the mean people were perfectly instructed at the beginning concerning what they prayed for; should continue all the Catholique world over, still daily praying and praying till neither they, nor any of their Teachers, or Prelates, knew what they prayed for? Yea, untill they all, People and Pastors, all the world over, came, for five hundred years together, to pray for a quite different thing from that for which they were all at the first instructed to pray? Can you shew any one Tradition, expressing any one Verity testifiable by daily practise, which hath come at last to be worne out of the memory of all so universally, that the quite contrary prevailled in the practice of the whole Catholique world? is it not farr more probable to any disinterested judgment, that what the Apostles taught, is much more likely to be, that which we finde unquestionably to be practiced through out the Church for at least these last five hundred years? especially seeing we finde so frequent mention of this in all former Ages, and cannot finde any one single Catholique

Catholique Author, either accusing the practice of the Church of any novelty in this point, or ever mentioning any one person, who, praying for the dead, expressed himself to beg a more speedy Resurrection for them.

6. But that which proves unanswerably our opinion is, that I have and cannot but have, the Verdict of all the Pastors and Doctors of the Church for me. For it is not lawfull, according to the Decrees of the Church, to any Teacher or Pastor to Teach the contrary to severall points, which have so necessary connection with our opinion, that those points cannot be false, which are declared to be so, unlesse our opinion be acknowledged to be true.

7. It is declared Heresie for any one to teach with *Peter de Osma*, That the Bishop of Rome cannot pardon the pains of Purgatory, in the sence expressed chap. 12. num. 5, 6. And yet this cannot be either an Heresie, or a falsity, unlesse our opinion be true, as hath beene here shewed.

8. It is forbidden under paine of Excommunication *lata sententie* to teach with *Martin Luther*, either That the Treasures of the Church, whence the Pope giveth Indulgences,

Indulgences, are not the merits of Christ and his Saints. Or, That Indulgences, to those who gaine them, do not availe them to gain pardon of their paine due to actual sin by Divine Justice; Or, That the dead are to be numbered among those, to whom Indulgences profit nothing. Of all which see the Chapter now cited. And yet, if such Indulgences, as are granted out of the treasures of the Church, consisting of the merits of Christ, and his Saints, do availe to obtaine pardon due to actuall sin by Divine Justice, then our opinion must needs be true, as hath beene there proved.

9. It is a cheating devise of Luther in-snaring many, to teach that alwayes the guilt of paine is cancelled together with the sin, as we have taught out of the Councell of Sens chapter 13. num. 7. And yet our Adversaries opinion cannot consist, (as there hath been declared) unlesse they hold, that together with the pardon of the sin we alwayes receive forgiuenesse of such paines, as are by Divine justice due to that sin. Yet the Councell of Trent excommunicates all that hold this doctrine, as hath been shewed in the same Chapter. In the like manner

Q.

manner I might discourse of that, which but just now we have seen to be defined against them by Pope Benedict, and the Councell of *Florence*.

10. It is also testified by the Church, that the custome of celebrating the *commemoration of all souls* proceeding from her belief, that their immediate release may be obtained before the day of Judgment, is *a custome imbraced by the Universal Church*; of which see chap. 11. num. 5, 6, 7. Where you shall see the Church to hold that very *Paschasius* to be now a Saint in Heaven, who was for a time first detained in Purgatory.

11. By all which appeares, that all Teachers of the Church, that is, such as teach what the Church orders to be taught, and do not deliver that, which the Head of the Church forbids to be delivered by them, must teach our Doctrine of Purgatory, and cannot teach the contrary. Our Doctrine therefore hath, and needs must have, the Verdict of the Catholique world, *as they are Catholiques*, that is, men professing what the Church orders in this point to professed. That then which we teach, is not merely as a voluntary opinion in the Pastors of

of the Church, from which they may recede at their pleasure: But it is exacted of them *in Virtue of holy Obedience, & under paine of Excommunication* to teach such Principles, as establish our opinion, and utterly overthrow the contrary. Of which see what is said Chap. 12. num. 7, 8.

12 Most false therefore it is, that the judgment universally found in all Catholique people concerning this verity, *That soules are deliverable before the day of Judgment,* is only in them as an Opinion, relying upon grounds, which may be feared to be false. For they all receive this verity from the Doctors, Teachers, and Pastors of the Church, as delivering not only what they privately Opine, but what is so manifestly coherent with the publique decrees of the Church, that those cannot containe truth, if this should be a falsity; neither can this be a falsity, if those containe truth. As therefore no solid Catholique can prudently think himself to fear being led into error, by following the Verdict of the Catholique world, or by rejecting that, which cannot be taught under paine of Excommunication.

on, or incurring the crime of Heresie: So also there can be no fear of falsity, in adhering to the Pastors of the Church preaching this Doctrine; the contrary to which cannot be true, unlesse that be truth, which stands condemned, and forbidden by the Chureh, to be taught by any member thereof.

13. This generall perswasion then found hitherto among all Catholiques, is by them (if they be truly instructed) held to be such an Opinion, as never yet was questioned by any, and which ought to be held unquestionably by all: And, which if it should be questioned, would soon by their Doctors be found either sufficiently defined alreadly, or at least to have so necessary connexion with such verities as are already defined, that it cannot but be true, if those be true: and the contrary doctrine also would soon appear to be necessarily false, if those things be false, which as such, the Church hath rejected, condemned and anathematized. So that those Adversaries of ours are much mistaken, who suppose that this Opinion is no more, then a *Pious Credulity* among people not rightly instructed.

by

by their Pastors. For if their Pastors instruct them according as they are commanded by their cheife Pastor, they are to hold our opinion, either to be already defined, or at least to have most necessary connexion with what is already defined.

CHAP. XVI.

The Fundamentall Reason of our Opinion.

I.

Although in things belonging to the other world, which depend so much of the secret providence of the Almighty, no reasons ought to be more esteemed, then those which are deduced from Scripture, from Tradition, from the Practice and common Tenet of the Church, from the Decrees of her Councils and cheife Pastors, and the most received Doctrine of the holy Fathers, to which all reason requires, that poor short-sighted Reason should submit:

Q. 3

Yet

Yet man by his own nature hath such a conceit of the subtilty of his sharp understanding, that he seldom rests fully satisfied, without he can see some very good reasons for it. For he is not humble enough, to think any Verity to be out of the reach of his capacity: especially if he conceives, that he hath attained to a higher pitch then ordinary in humane Science; of which the Apostle truly said, *Scientia inflat, Science puffeth up.* Whence that holy Prelate St. Thomas de Villa nova, wisely observes, that *Qui multum cupit esse Philosophus, facile desinit esse Christianus.* He who desires over-inordinately to be a Philosopher, soon leaves off to be a Christian, as we see in Averroes, and a world of Atheisticall people of our times.

2. But the groundes of our opinion as they are very obvious to well principled Catholiques, so they are farr from being impenetrable to any not ouer-contentious Heretick. Upon the self same foundations, on which Purgatory is built, the Modell of our Purgatory is raised. Neither lay we any new foundations of our own head, fitted by our fancy to a superstructure of our own inventions.

You shall finde us bring nothing Modern oravouring of Novelty. Tell me what be the grounds, upon which the Councell of Trent foundes the Churches most ancient doctrine concerning that Satisfaction, which is to be made either in in this world, or in the world to come in Purgatory? I finde *Srff. 6. cap. 14.* That this Councell, teaching in what manner those who have fallen, are to rise again by Pennance saith, *We must teach, that the penance of a Christian, after his fall, doth containe not onely a cessation from sins, and a detestation of them; but likewise a Sacramental Confession, Preistly Absolution, also Satisfaction by Fasts, Almes-deeds, Prayers, and other pious exercises of spirituall life.* But why is this Satisfaction to be made? It is not (saith the Councell) to be made for the eternall paine (due to mortall sin) which paine in the Sacrement is forgiven together with the fault. For what then? For what, but for the temporall punishment which, as holy Writ teacheth, is not wholly pardoned, as in Baptisme. How then? what if this satisfaction be not made in this world? must we escape scot-free from undergoing this temporall punishment, which is not wholly pardoned as in Baptisme?

tisme? No. Let him (saith the Councell Can. 30.) Let him be *Anathema* if any one shall say, that to every sinner repenting the fault is so remitted, and the guilt of eternall paine blotted out, that there remaines no guilt of temporall paine to be paid. But where is this guile of temporall paine to be paid? Where? Either in this world, or in the life to come in Purgatory, before entrance into the Kingdome of Heaven can be given him. When then is this entrance into Heaven to be given, even to him who dyed with the guilt of paine? Is not this our question? yes it is in plaine termes. For about what do we contend, but about the time of this entrance? What saith the Councell? doth it not say plainly, *He who departs, not having paid in this world for the guilt of his temporall paine, must pay for it in the life to come in Purgatory, before he shall enter into Heaven.* So that the Councell puts a soule detained in Purgatory, for no other reason, but to pay for the temporall paine still due to his sins. Therefore according to the Councell, when this guilt of temporall paine shall be paid in Purgatory, entrance into the Kingdome of Heaven is immediatly to be given.

3. Now

3. Now let us see, whether we cannot pay for these temporall pains before the day of Judgment. Our adversaries do never deny this truth. And it is proved by the Doctrine of the Councell, teaching that satisfaction may be made *By Fasts, Alms, Prayers*, for the guilt of this temporall punishment payable either in this life, or in the world to come. For as this debt of temporall paine cannot be denied to be fully payable in this life, so seeing the Councell saith the very same may be done in Purgatory, it clearly followeth, that this debt may there be wholly cancelled. And it cannot but seem very Paradoxicall to say, that the pain due to some one idle word or action, cannot be discharged by ten days, ten weeks, ten months, or ten years ~~but~~, neither discharged in the next life by any kinde of sufferings, that can be inflicted before the day of Judgment; though such a soul be assisted with never so great a multitude of prayers, fasts, almesdeeds and Sacrifices offered up in her behalf. See the Councell Sess. 14. Can. 12, 13, 14, 15. and marke how the whole eighth Chapter concerning Satisfaction, is grounded wholly upon the principles, on

on which we now rely.

4. Upon the same foundation, the Greeke and Latine Church assembled at *Florence*, did ground their Doctrine of *Purgatory*, expressed thus in *Literis Unionis* artic. 3. *If they truly penitent, shall depart in the charity of God, before that by worthy fruits of penance they shall have satisfied for their Commissions and Omissions, their souls after death are purged with Purgatory pains.* Behold the ground, why they immediately after death are purged with *Purgatory pains*. It is, because they departed before they satisfied for their sins with worthy fruits of penance; Which fruits we have seen declared to be *Fasting, Almes-deeds and Prayers, &c.* Now as they should have been acquitted of these pains, if any kinde of such satisfactory works had been performed by themselves in their lifetime, in sufficient measure; so the Law of Justice requires, that when such works, in the measure known to God, shall be performed for them by others, they shall be likewise acquitted wholly. Whence the next words are, *Et ut a penis hujusmodi releventur &c.* And to the end that they may be relieved (or eased) from these pains, the suffrages of the Living, so wit, the

the sacrifices of the Mass, Prayers, Almes, &c. do availe them. And then follows that famous definition, *That the souls uncloathed of their bodies, which are thus purged, are presently received into Heaven.* Behold our model of Purgatory, raised up to its full height, upon the foundarions laid in the most solid manner we could wish.

5. I end with noting, how perfectly our opinion agrees with St. Aust. ground for purgatory, that is, That as there is a state of life so perfect, as to receive present reward in Heaven; and a state of life so wicked, as to deserve present punishment with eternall fire: So there is a third state of life deserving not eternal, but temporal punishments. And again, in this third state some deserve, that these temporal punishments should be very long (as greater sinners do) others deserve punishments of a shorter continuance. And so you see the same fundamental Reason, by which St. Austin proves, that we ought to hold a Purgatory, ought also to move any rationall man to hold such a Purgatory as we do, and not to make the Purgatory of all sinners

to

to be of one and the selfe same length.

CHAP. XVII.

The ill grounded Principles of the contrary opinion, and the ill Sequells flowing from them.

E.

Hitherto I have only shewed the bad Sequels of the Conclusion maintained by our adversaries, teaching Purgatory to continue untill the last Resurrection. This I have proved to be against Scriptures, Fathers, Authentick Histories, the very stile of the Church in her Liturgies, against her decrees and practice in point of Indulgences, against her Councells and the definitions of the said Apostolique, and the Verdict of the whole Catholique world. And now having rendred the reason of our contrary Conclusion,

Conclusion, and coming to the opposition, which the opposite opinion hath against reason, I must come to make a strict examine of those Principles, from which their Conclusion is deduced. All these Principles I did set down together in my third Chapter; and sometimes by way of passage, I have here and there intermixed some short arguments against them. The full examine of them is to begin from this place.

We both agree that those, who belong to Purgatory, are only such as departed this life in Veniall sins, or who after Mortall sin have had true, though less perfect Repentance.

The first Principle.

2. The first Principle, in which we disagree, is concerning this less perfect repentance, which they say to consist in this, That though the imperfect Penitent hath a will absolutely saying, I will not for a world do such a sin, yet he retains such a conditionall affection unto his old sin, that he is, as it were, still adding with

with the same breath, *But ob that I could do it without offence.* This affection being found in such a soul at her departure, she takes it along with her into the other world; and by it (say they) she is there tormented by seeing and highly abominating so irrational an affection conjoined to her. And besides the privation of God's sight they put no other pain, untill the day of Judgment. We say, that indeed such an affection may often times remaine in an imperfect penitent yet living. But we deny, that it is in respect of this ill affection, that he is condemned to Purgatory, or that the remainder thereof is his only torment in the manner now declared. For we say, that the repentance which he had, though it were indeed sufficient, with the vertue of the Sacrament, to cancell the guilt of all deadly sin and eternal paine, yet it did not suffice to e cancell wholly all guilt of temporall pain. For as we did see in the last Chapter, he is anathematized by the Councell of Trent, *Who shall say, that to every sinner repenting the fault is so remitted, that there remains no guilt of temporall paine to be paid, either in this world, or in the life to come in Purgatory.*

We

We must therefore hold, that there is an imperfect sorrow, which with the Sacrament, suffices to cancell the sin, but yet so as to leave the soul liable to suffer temporall pains. And by the name of *temporall pain* farr other pains are understood, then such as are the naturall effects flowing from the imperfectly repented sins, as hath been proved in the said Chapter, and Chapter 12. The soul being often by death found thus lyable to temporall pains, not paid for in this world, must pay this due debt in the world to come in Purgatory. For so the Councell clearly teacheth. Upon the account then of paying these pains, the soul is there to be detained, untill the debt be wholly discharged.

3. Again,whilst they make a soul untill the day of Judgment voluntarily stay in this bad affection, *Ob that I could lawfully do such a sin*, they put a Purgatory destructive of the very name and nature of Purgatory; which should be a state of purging, clen sing, expiating, and cancelling the former guilt by some satisfaction made in the next life, even as Fasting, Alms, Prayer, and such like pious exercises; do satisfie for the same in this

this life Whereas our adversaries, by making souls still wilfully retaine those very affections for which they are condemned to Purgatory, make them all this while continue unpurified, uncleaned, unexpiated, and without making so much satisfaction, as slightly to retract them, or crave pardon for them, yea, they cannot but say, that they entertain those affections voluntarily; for they deny, that the will can be forced to her Acts: Yea they expressly say, that they are done by wilfullness.

4. So that it is manifest, that contrary to Fathers and Councells, they put no true Purgatory between death and the last Judgment, though they profess the contrary. For all that while these souls are so farr from being purged from their ill affections, that they voluntarily keep them as inordinately at the last, as at the first. Whereas Purging, Cleaning, &c. signifies the taking away of some thing, which contains the nature of a staine, or blemish. We must not only have a Purgatory at the last day, but we must have souls condemned to Purgatory Pains immediately after death. Hence the Councell of Florence in Lit. Un. art. 3. It

If truly penitent they shall depart this life before they have satisfied for their Commissions and Omissions by worthy fruits of penance, their soules are purged by the punishment of Purgatory after their death. Behold paines truly Purgatory, put immediately after death. And presently the Councell speaks of soules being purged when unclothed of their bodies; whereas you put no soules unclothed of their bodies to be in a state purging, or clensing themselves from what formerly did defile them, but make them plunged till the last day in a continuall standing poole of all their former filth & Ordures. This is very contrary to the Councell of Trent, Sess. 25. defining soules to be now detained in Purgatory. It is very contrary to holy Fathers, teaching soules to be purged by Purgatory fire. *Purgari aui igne.* St. Cyprian. See his words chap. 19. num 8. See also the words of Origen and Saint Gregory Nyssen, cited chap. 5. and of St. Paulin cited chap. 6. num. 7. And of St. Austin chap. 7. num. 8, 12. And of St. Julian chap. 8. num. 6. And of St. Gregory chap. 9. num. 4. who saith, *It is now a good while, since our brother, who is departed, remaines in torments of fire.* See Bede his words in my chap.

25. num. 4. All these holy Fathers put fire and flames now in Purgatory before Judgment. Whence I wonder to hear some say, that *Ignis Purgatorius* is an *Origenical Heresie*. Did the Church this last five hundred years consist of Origenists?

5. Thirdly, our Adversaries not only thus take away all Purgatory before the day of Judgment, but even in that day it self they take away all Purgatory paines. For though they put the soules then pittifullly burning in their bodies, yet they put them not burning with a Purgatory-fire, because that fire purgeth them from nothing that can be called *sin*. Not from mortall sin, for that damnes to Hell. Not from the guilt of paine left by sin, for that they deny. Not from the ill affections left by sin, for they be no sins, as hath been proved *Chap. 13. num. 3.* But we must have a Purgatory, that purges from something, which by the usuall phrase of Scripture, and Fathers is called *sin*. Moreover the soule cannot but retract these ill affections, as soon as *Reunion* with her body hath enabled her to change her *Acts*. This being done in the twinkling of an eye, these affections remaine

remaine no longer needing any purgation by the subsequent fire. Lastly this fire purges not from Veniall sins: For either they be retracted by the soule, as soon as she is Reunited to her body, and then there is no need of their being purged by the subsequent fire; or else the soule staies in these veniall sins, till she come to see Christ her Judge. If so, then the fire did not purge them: For all this while, that these soules were burning, they were still retaining these sins unretracted; which, till retracted, remaine with their full spot, and blemish; that is, remaine wholly unpurged. They then neither put purgatory pains, or any thing that purgeth by punishing, either before Doomes-day, or at that day. But saith St. Austin, Lib. 24. de civit. ca. 16. *He that will escape eternall paines, let him believe that there be no Purgatory paines at all, but such as are before that last and dreadfull Judgment.*

6. Fourthly, this Principle, that death finding ill habits in a soule transfers her with them into the other life, where she doth still retain them, and is tormented by them, is proved to be apparently false; seeing that death finds

the like ill habits in those old and inveterated sinners, who dye presently after that Baptisme, which they have received with no greater sorrow then ordinary sinners receive Absolution; after which (if they should dye) a terrible Purgatory would remain due to them. But this man, if he dyes immediatly after Baptisme, shall go immediately to Heaven according to the Councell of *Florence, in lit. Union. and of Trent, Sess. v. cap. 14. Sess. 14. cap. 8.* And yet according to our Adversaries this must needs be false. For death finding in him the very selfe same ill impressions and habits, which would be left in a like sinner after Sacramentall Absolution, should also transferre his soule into the next life, carrying along with her all the said ill impressions and habits, and they by their deordination should torture her no lesse, then such a sinner should be tortured dying immediatly after Absolntion. But that which I bring this case for, is to passe a little further. I suppose this newly baptizied old man, receiving Baptisme almost at the last Gaspe, yet, so that he commits some small veniall impatience, and so departs

parts this life, without repenting it. For this sin he is to goto Purgatory. Thither then he went in the dayes of St. Paul, by whom we will put him Baptized. There then (say you) he hath been this thousand and six hundred yeares already, for this one single small veniall sin, even though we suppose daily Sacrifices in never so great a number offered althis while for him. Yet there he must be, untill the day of Judgment. You cannot say his Purgatory shall be milde. For according to you all the bad impressions and ill habits, with which death found him, must inseparably adhere to him from the day of his death untill the last day. And these be such, as in the like sinner dying after Absolution, would cause a most bitter Purgatory. Baptisme doth not take any thing more away from these ill impressions, or habits, then doth the Sacrement of Absolution. Wherefore no lesse bitterness of paines will be added to the excessive length of his so long continued Purgatory. If you reply, that addition of time brings no new addition of paines, we shall answer you presently num.
13. &c.

7. Firstly, what strange Philosophy and Divinity is this, according to which the soule, though now a pure Spirit separated from the body, is made still to retaine her old affections to meat and drink, to carnall pleasure, to gay apparell, to dicing and carding, to sinfull coveting her neighbors money ? What more mis-beseeming a Philosopher, then to discourse so grossly of a Spirit, though unpurged : Because a soule here drowned in flesh and blood, and made become so blockish as to affect such things as these, must she therefore, when now she is seperated, and perfectly segregated from all material things, and when she knows almost all things by their naked definitions, excluding all falsity (as you your selves teach) and consequently, when she knows how irrationall drunkennesse is, how foul in it self, how displeasing to God, and how hurtfull to her self this and all other bodily pleasure is; must she (I say) notwithstanding all this, even now, when she hath nothing to do with her body, affect these things as things still to be so valued by her, that she wilfully will still, until the day of Judgment be found saying,

ing, *Ob that I could lawfully be drunk, Ob that I could be playing the wanton, be fingring other mens gold.* Is such a soule purging and cleansing her self? doth that great knowledge of God, which the state of separation brings to a sanctified soule, dispose her no better towards the abolishing in herself these affections, which she so clearly sees to be displeasing unto him, and hurtfull to her self. Our Philosophy teacheth us, that no body loves evill, clearly apprehended and known to be evill, unlesse it come disguised under some colour of good. No such disguise can cheat a seperated soule, who will be sure to see quite through it at the first view, even according to your opinion. Can she then be so voluntari-
ly mad, as to dote upon a manifestly known evill, that can be no good unto her, especially in this state of separati-
on; in which she is made to be, though not passionately, yet as wilfully bent up-
on drunkeness, lasciviousnesse, covetous-
nesse, &c. as she was, when united to a
body, inticing her to these sinfull affec-
tions? Again, seeing this wilfulness is *Voluntary*, how know you, that every unpurged soule will at first entertain

this wilfulness? And yet again, you say, that this soule, having God for her last End, out of desire of him, and Repentance of her former negligence, doth sustaine most greevous paine. If this be an *efficacious* Repentance, it is certainly conjoyned with a will fully resolved never to affect any thing, that contains a Beast-like Inordination, displeasing to God. Wherefore true Repentance (which you grant, and cannot deny, to be in all soules that go to Purgatory) and this supposed *wilfulness* in affecting still unlawfull and evill things, are inconsistent; they cannot stand together.

8. Moreover, how doth so clear a knowledg off so great perfections, as are now known by her to be in God, not withdraw her affection from so unworthy and unprofitable, yea most defiling objects; and draw her whole affection unto God, in that very first moment, in which she hath so ravishing and so attractive an object, proposed so clearly unto her; she also seeing her self clearly to be sanctified with his Grace? Though the Thief on the Crosse had been formerly so violently set

set upon his ill courses, yet the knowledge and feeling of God then communicated unto him, did so suddenly change him, that he was made fit to be *that day with Christ in Paradise*. For as a Demonstration, at her first entrance, puts all wavering doubtfulnesse to flight: So this ravishing object, duely proposed, doth in that moment, in which it is first entertained, quite expell all former ill impressions: They therefore cannot consist with this Repentance. Wherefore though you conceive it naturally impossible for the soule, in the first moment of her separation, not to retaine her former ill impressions, I cannot but hold it wholly impossible, for such a sanctified soule to retaine them in that first moment, in which she hath on the one syde so distinct a knowledge of the basenesse of those objects, to which formerly she stood so affected; and on the other syde she hath so noble an apprehension of the infinite and unvaluable perfections of God, so powerfully attractive of her will, that if you put her proceedings to be connatural in these circumstances, she must needs have a high disdaine of her former toyes, in comparison of this so

so Appretiable and Expetible an object, and consequently reject at first that supposed wilfulness of affection to them.

9. Sixthly, if it be true, that death transfers every soule into the other world with those affections he found in her, and also true, that the soule is bound with such an Adamantine chain (as you conceive) to these affections during the whole estate of her separation, then it inevitably follows, that when death takes out of this world, (suppose, for example sake.) as Eminent a Saint as St. *Francis*, if after all his Heroicall acts of vertue he happens to give way, in his last sicknesse, but to one single Act of veniall impatience, and is prevented with sudden death before he could retract it, his soul must go to Purgatory; and when he is once there, your Philosophy will not give him leave to depart before Doomesday. I pray mark to what manifest hazard of error, this Doctrine doth expose the Church in Canonizing of Saints. For what probable assurance can she have, that no one of these whom she Canonizeth, had not so much as one small venial

niall sin to answer for after his departure? In the life of St. *Uldericus Bishop of Ausburgh* we read in *Surius*, that for concurring to make his Nephew his Successor in that See, God revealed to him that he should go to Purgatory. St. *Severinus* (the younger) Archbishop of *Colen*, for saying his whole Office frequently in the morning, that he might be the freer for his other affaires all the rest of the day, is also reported by St. *Peter Damian* in his Epistle to *Desiderius*, to have made some stay in Purgatory. You know St. *Gregory* saith, that though miracles were done at the body of *Paschasius*, yet his soul was not then delivered from Purgatory. The Church with reflexion upon this story, doth notwithstanding propose this very *Paschasius* to be worshiped for a Saint. See the Martyrologe *May 31*. where we read thus, at *Rome* of *St Paschasius Deacon*; of whom St. *Gregory* the Pope maketh mention. He therefore is now in Heaven, who was first condemned for a time to Purgatory. I told you in my sixth Chapter, num 4 how the great St. *Martin* visited the sepulcher of the holy Virgin *Vitaliana*, when by revelation he understood she was not yet in heaven, though by his prayers

prayers he obtained her release within three days following, as St. *Gregory of Tours* doth testifie. If every veniall sin, without redemption, excluds every soul from eternall blisse untill Dooms-day, how many *Saints* may be Authorized by the Church to be publikely Worshiped, and Invoked as such, and yet not be such, as long as the world lasts?

The second Principle.

10. *Their second Principle* is this, Mark what affections the soul entertains at her first separation, in these she remains unalterably during the whole state of separation; because Incorporeall spirits can never change their first acts, or entertaine any new ones, which at first they had not. A Principle, attended with so long a traine of grosse Absurdities and errors, that they will take up a Chapter a part, as you shall see, when we come to answer the arguments brought in proof of this principle, *chap. 22. num. 6.* And yet for all that, I must even here be forced to enlarge my self, in declaring one

one very bad Sequell, which follows so clearly, that they themselves admit of it and endeavour to maintain it. For seeing that the soul during the whole state of separation, is held by them incapable of changing her first Acts, which were of grief and torment; it evidently follows, that during this state (which shall last till the last day) there can be no abatement, or release from that paine, obtained by any prayers whatsoever. But all that prayers can obtain is, that the last Resurrection shall be accelerated. And no one ought to over-apprehend his stay in Purgatory untill doomes-day; because (say they) all that is time to us, is but a moment as to the separated souls. So that neither length of time increaseth their pains, nor shortnesst takes any thing from them: yet how some kind of Relief comes to be redounding to the soul, even now in Purgatory, hath very lately been devised by them; which they declare thus: In Purgatory the chief comfort is from Hope of seeing Gods face. Hope is grounded in knowing the strength and efficacy of the Causes, which are to bring and effect the good hoped for: The stronger Causes appear to be laid,

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the further the Hope, the sweeter the comfort springing from it. Wherefore the suffering soules knowing their Releif to depend on prayers, the more fervent prayers they see powred out for them, the stronger Hope and Comfort they conceive. Againe, because by these prayers the greatest good imaginable is to be effected, to wit, the bringing of Universall Blisse to all the Elect, those who have laid such efficacious meanes to procure this great good, as prayers for the dead are, shall have a particular share therein: and consequently they will antecedently, even in Purgatory, by a foreknowledge of those Accidentall Joyes, which they futurely are to reap hereby, have a sence of them at the present, and a proportionable Comfort, ease, and releif even at present. Let us examine how true this is, and how much, or rather how little, to the purpose.

11. *First* then I say, that what was last said of prayers bringing present Relief, even in Purgatory, doth not satisfie. For we with reason expect to be told, how prayers and sacrifices bring some new ease to the soule, asswaging

affwaging the paines, into which she was plunged at her first entrance into Purgatory. For this kind of Releif all those many Authorities do call, which I have cited, *Chap. 6. num. 7. Chap. 7. num 1, 2, 3, 4.* out of *St. Paulin, St. Austin, St. Epiphani, and St. Chrysost.* This, that Infidells Scull taught *St. Macarius* in my fifth *Chap. num. 5.* This, in the same place *St. Athanasius, and St. Epiphani* teach. This there *num. 9. St. John Eremosynarius* shewed to be confirmed by Miracle from Heaven. The self same is insisted upon by *Gennadius* cited there *num. 11.* Thus Suffrages receive by paying part of the paine, as *St. Isidore* teacheth in my eighth *Chap. num. 5.* Now this new way puts the whole Releife given at the very first entrance of the soul into Purgatory, which they ayerr to be uncapable of changing her first Act during her state of separation; and consequently to be uncapable of passing from greater grief, to a lesse afflictive sorrow. Again all the above cited Authorities, and the Councell of *Florence* and *Trent* put the soules Releife, flowing from the efficacy of the Sacrifices and other prayers, as from the causes effective thereof; and

and not only flowing from that pious Act, which procured them. So that the Release, which Fathers and Councells put felt in Purgatory, is flowing, even from such sacrifices and prayers as were not procured at all by the deceased person, and of which he could have no notice at all, when he entred into Purgatory. This Relief, proceeding from prayers, is unquestionable, and therefore must not be made depending of a most uncertaine opinion, teaching separated souls to know all future things, which shall passe here upon earth, expressly contrary to the solid Doctrine of *St Austin* and *St. Thomas*; of which I shall speak more *ch. 22. num. 9.* Yea when we our selves order such sacrifices to be offered after our departure, the assurance that they will undoubtedly be performed, is not sufficient to afford comfort, without mixture of great feare of the contrary, which will much abate it. Whence *St. Thomas* in *Suppl. q. 71. art 6. ad 4.* saith. *When a dying man orders suffrages to be offered for him, he receives, as soon as he dies, the full benefit of those suffrages, even before they be performed;*

med; as suffrages take their efficacy from the good work already put by the principall Agent: (who caused them to be performed) But for what belongs to the efficacy, which the Suffrages have Ex Operc Operato (by being works, the very performance of which is so effectuall, as sacrifices are,) as also for what belongs to the efficacy proceeding ex Operc Operantis, (that is from the devout affections of him who offers those suffrages) he doth not receive the fruit of them, untill they be performed. So he. Now when Councils and Fathers speak of the Relief redounding to the souls in Purgatory, now whilst they are there, they speak either only or chiefly of these two last effects; from neither of which any relief at al is felt now in Purgatory, according to this new way of explicating relief. For these Suffrages, thus considered, afford no relief til perform'd; and consequently they afford none of that relief spoken of by the Fathers and Councells. But now what if we can shew, that even at the first entrance of a soul into Purgatory, no considerable comfort can accrue to her by having taken order to have many sacrifices daily offered for her? If this be so, will this Opinion be tolerable even in the Judgment of the Authors thereof?

thereof? I think it will not; and I think also that this is Demonstrable, if I can shew that no considerable good can accrue to a soul, in their opinion, from sacrifices or other suffrages. For surely it is no considerable comfort to have taken sure order to have that performed, which when performed, brings no considerable good. But really neither sacrifices nor other suffrages, when performed, do bring any considerable good according to their principles, if they be thoroughly examined, as we will make it now appeare. And this is true whether they speak of suffrages made by their own procurement; or, otherwise; or whether they be made for any souls in particular, or for the dead in general. This will be evidenced, by examining what goods may be procured by prayers. I say therefore.

12. Secondly, That which I mainly stand upon is, that a manifest cheat is contained in this ill-coherent Doctrine. For with the same breath, with which they say, that the prime effect of prayers for the dead, is the hastening of their resurrection and the great goods depending thereon; they say also, that they

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can by Philosophy undeniably demonstrate, that to a seperated soul, the longer or shorter stay in Purgatory, neither addeth any thing to, or taketh any thing from her punishment. I pray then tell me, what considerable good doth prayer do her? If staying so long time in Purgatory, as it is to the furthest day that any man shall name, be no considerable inconvenience to any soul in Purgatory, then her most speedy deliverance, procured by accelerating the resurrection, is no considerable benefit to her, or to any other soul in her case. Neither can any considerable comfort arise to any of them, that by the prayers particularly offered up for them, *this day* is accelerated; for had *this day* for ten thousand millions of Ages been put off, all this length of time would have brought no considerable inconvenience to any of them. Whence I inferre,

13. Thirdly, That he, for whose soul in particular no man ever said one *Pater noster*, shall receive as great a benefit from those thousands of Sacrifices, and other devotions which are offered up particularly for another man, as if they had been offered for him in particular.

and not for the other. Why then doth the Church appoint particular prayers for particular persons? Why do all in the Church beg particular *offerings* for themselves, as St. Austin begs for his Mother in particular? This Sequell seems clear. For he, for whom never so many thousands of sacrifices are offered, shall not rise one minute before the last day; and at that day every one shall be sure to rise again, though no man prayed for his more speedy resurrection. You will reply, that he for whom more prayers were offered up, shall have a greater right to that day, and it shall arrive more honorably unto him. Why so? because this day was accelerated upon his account, and in regard, and respect to his particular, and this all Saints will thankfully attribute to him. But I pray what is this to the purpose? For if the sooner, or more speedy arrivall of the Resurrection, be any benefit, or comfort to any; or if it be any honour to have it accelerated in relation to him in particular, this must be, because the benefit would have been less, if it had been conferred later, because all this longer time the soul should have

have been deprived of the sight of God, and other joyes of the Resurrection, and also have remained in a suffering condition. I answer, you your selfs affirm, that the longer or shorter stay in Purgatory, neither increases, nor diminishes their punishment. I pray then, what is that great right to the more speedy arrivall of the day of Judgment good for? Or what comfort or honour can accrue to him, for whose sake it is conferred, if it be all one to every soul in Purgatory, whether the Resurrection arrive sooner, or be adjourned for ten thousand millions of Ages longer, all this time being but as one moment unto these souls? And I am sure, the shortning of a moment being nothing but a *Chimera*, is no considerable benefit, comfort, or honour; and all the right unto it, is just worth nothing. For a moment cannot be, and be shorter.

14. Fourthly, Hence manifestly follows, that Christ did no considerable favour to the souls in Limbo, by setting them all free at his Resurrection, and conferring their Resurrection to some of them. For with-

out the least inconvenience they could all have staid unto the last Resurrection; seeing that (as you teach) all this long stay is to them but as a moment: So that it had been no more to them to stay untill the last day, then to stay only untill Christ's Resurrection.

15. Firstly, If the chief effect of special prayers for such a particular dead person be, that vpon his account the day of Resurrection is hastened, and so he hath a speciall right unto it to his speciall comfort, and honour; then, even out of the same motive for which we pray for the dead, we may laudably also pray for St. *Laurence*, or any Saint in Heaven, that an addition of this comfort and honour may be made to his glory, by advancing the Resurrection upon his account. And yet the Canon Law hath Canonized, as I may say, that saying of St. *Cyprian* and St. *Austin*. *Injuriam facit Martyri, qui oret pro Martire.* He doth an injury to a Martyr, who prays for a Martyr, to wit, upon the same motive, which he prays for other ordinary faithfull departed. Therefore that motive, which excites us to pray for other

ther faithfull, is not the obtaining of a more speedy Resurrection upon their account.

16. Sixthly, seeing that the long, or short continuance in Purgatory, neither encreases nor lessens the paine, we have no reason left us to regard any sufferings, or to pray for the dead in generall. For all who are prayd for, are such as departed in the grace of God, and who by their good life have deserved Heavenly glory. Therefore they [have deserved, that one time, or other, sooner, or later, there should be an end of their suffering condition, that there may be a beginning of that joyfull Blisse, which their good life, by the grace of Christ, hath deserved. And to this end *Their works will follow them*, whether any one should pray for them or no. Only they should stay so much longer in Purgatory; but that matters not at all, as you teach. Againe, if this beginning of their Beatitude cannot be without their Union to their bodies, then these good works of theirs, which have deserved that at last there should be a beginning of their Beatitude, have also deserved this Reunion, without

which Beatitude cannot be begun by them. For I pray, should men departing in grace be alwaies deprived of that glory, which Christ hath promised unto them, if others neglected to pray for them? For my part, I think they should be saved, though all men living should be so malitious, as to beg that they should be perpetually excluded from heaven: For I know who said, *He who perseuers to the end, shall be saved.*

17. It seemes to me the worst of shiffts, that if no man should pray for the dead, (which no man is bound to do) there should be no Resurrection of the flesh at all. I know they are inforced to say this, so to finde out some effect of prayers for the dead. For they might easilly foresee, that this shift of saying, that this prayer would acclerate the Resurrection, would soon come to nothing. Whence at last they make all so wholly depend upon this prayer, that they come to say, No body should go from Purgatory to Heaven, if no body should pray for the dead. That is, if no body would do that, which no body is bound to do, no soule should ever be released. **Good God!** where be all Christ's promises

ses of life everlasting to good works? Did not he say Job. 6. 5. *He that eateth this bread, shall live forever.* Where have we, that this promise depends upon other mens prayers? And that if no body will pray for the dead, these words which follow would be false. *He that eateth my flesh and drinketh my blood, hath life everlasting, and I will raise him up in the last day.* And Job. 11. 25. *I am the Resurrection and life. He that believeth in me, although he be dead, shall live.* Behold the Resurrection promised to true Faith quickned with Charity, such as all must have, who come to Purgatory. By having that, and by the promise of Christ made to all that have that, they must at last be made partakers of what he promises, whether any one pray for the dead or no. The same might be confirmed by a world of other Texts.

18 *Secondly*, to make good this bad Principle, they are inforced to make the exercise of Christ's Judicative power so depending upon our prayers, that if no body prayd for the dead, Christ should never enjoy that magnificent day of our Lord, in which he is to sit Judge of the living and the dead. This coming of Christ to judge the

the world, is a thing, whieh, out of Gods Providence and Justice, was resolued upon, and eternally decreed so independently of all mortall mens pray-ers, that though all mortalls should joyne their prayers together, to hinder his coming to judgment, yet he would not faile to come, and judge the world. Now what is decreed to be, whether I, or any one pray for it or no; yea though we all pray for the contrary, will infallibly be effected whether we pray for it or no; and our praying for it seemes a very superfluous action: as if one should pray, that God would not turn St. Francis out of Heaven, which he is resolved never to do, out of the motive of his own fidelity and justice, even though we shoulde be so malicious, as to joyne all our prayers to obtaine it. Mistake me not. I am very farr from saying, that prayer is alwaies superfluously made to obtaine, that which God aforehand is resolved to effect. But I put (or rather I finde pur) a great distinction between those things, which God hath indeed decreed to come infallibly to passe, yet so as to be effected by such and such means (by prayer for example,) and be-
tween

tween those decrees of God, which he wholly independently of any such meanes, resolved to effect upon quite different motives. The first of these decrees will indeed infallibly have its effect, yet it will be effected by only those meanes, by which God ever intended to effect it, and not otherwise. The second will have its full effect independently of any such meanes; yea though all men use all meanes to hinder it. So say I, it was not superfluous in St. Francis to pray, and to do good works that he might come to Heaven. For though God had resolved from eternity to bring him thither, yet he resolved upon this, so as to be effected by the meanes of his own co-operation to his graces. But I say, it is very superfluous to pray now, that God would not turn St. Francis out of Heaven, because God is already resolved not to do this, independently of any mans prayers. And even so I say, that independently of them he is beforehand resolved, that Christ should come to judge, upon such other motives, as have no dependence of our prayers, and which would stand effective, though we should all pray for the

the contrary. Hence Act. 10. Christ is appointed by God Judge of the living and the dead, and John the 5. God gave him power to do Judgment, because he is the son of man. Not because we, sons of men, prayd for it, but because he, being son of God, humbled himself so as to become the son of man. St. Thomas 3. p. quest. 79. ar. 3. puts four several titles, which Christ hath to come and judge us. But no one of them hath the least dependance upon our prayers. Again seeing no body, that is, no mans body, is to go to Hell untill Christ's coming; and seeing that Christ (as you teach) would not come unless some body prayd for the dead; by good consequence, no body, that is, no mans body, should go to Hell untill some body prayd for the dead. What a Paradox is this!

19. If you reply, that it is true, Christ his coming to Judgment will be, whether any man pray for the dead or no. But those who pray for the dead obtain his more speedy coming. I answer, First, that then at least it is false, that if no body prayd for the dead, there should never be a time, in which they should rise again. For if Christ be to come at last

last to judge all men, and whether any man pray for his coming or no, then also at last all men shall rise to Judgment, whether any man pray for the dead or no. Secondly I say, that this Reply concerning his more speedy coming upon the account of our prayers, cannot be made by our adversaries. For they vaunt to shew by demonstration, that the longer, or shorter stay in Purgatory, neither increases nor diminishes the paines of those soules, to whom all our time is but as a moment. What benefit then do they receive by Christ his more speedy coming to Judgment: seeing that they should be in as good a case, if his coming were to be put off for ten thousand millions of Ages, so that he come at last.

20. Hence appeares, to how little purpose some bring this similitude. A King saith to a highly deserving Soldier, when my Son shall keep a Court apart, I will make thee Captaine of his guard with a great Penfion. By this faire promise he is not yet made a Captaine to the Princes guard. But he should stand extreamly obliged to the Queen, or any other, who should pre-
vaile

vaile with the King to allow speedily a Court a part to the Prince his Son. So (say they) the soules which now suffer, have high preferments in the Court of Heaven deservedly promised unto them, when the Son of God shall come in state to judge. But that he should come to judge (especially so soon) they have not deserved. This is a favour not to be granted, but at the prayers of his friends. A most defective similitude, and which is farr from coming home to declare that, which most of all needed a clear answer. For first, this young Prince is not assuredly supposed to have a Court a part assigned unto him, unlesse his Father can be drawn unto it by prayers, &c. But Christ his coming to judge in state is, independently of any mortall mans prayers, resolved to be one time or other, even though all mortals should joyne their prayers against it. Secondly Delay, in the similitude, would prove very prejudicial to that Souldier. But in our case it is boasted to be demonstrative, that the longer stay of soules in Purgatory brings no addition to their paines. Therefore Christs more speedy coming to free them

them would be no considerable benefit unto them; all Delay not exceeding the duration of a moment as to them. By all these Arguments I conceive it to remain proved, that it is unexplicable to our Adversaries to shew, what considerable good is obtained by prayers, which should not have been effected without them.

21. Lastly, I must not omit two other very grosse absurdities in this Principle. *The first* is, that when you say the chiefe fruit of prayer for the dead consists in acclerating the last day, you say so unheard of a novelty, that we cannot read any mention thereof made as yet by any Christian, though this be a matter of daily practice in the Church of God. *The other absurdity* is, that you place the chiefe fruit of prayer for the dead in a thing, which would make many lay aside all care of praying for them. *First* because it is very uncertaine, whether upon any mans prayers God will hasten that Day, which he hath prefixed independantly of any mans prayers; as we have proved to be more probable. *Secondly*, because to desire that Day should be hastened, and to be still beginning

ging of this (as the Church hath ever been still praying for the dead) is, by consequence to desire that the number of mankinde may be lessened, seeing hourely many would be born. *Thirdly*, seeing that no mans body is to go to Hell untill the last day, to hasten the coming of this Day, is to hasten the damnation of all the bodies of the reprobates, and perhaps of my own also, in case I be none of the Elect. How many then would have a horror to pray for this? Many also would have a horror to pray for the hastening of so terrible a day, as that is in it selfe, and may be to them in particular. *How can* (saith St. Hilary in Psal. 118.) *how can that Judgment be desirable, in which we must encounter with indefagitable fire?* who dare covet to be judged by God? So he; and so will many also think.

The Third Principle.

22. *Their third principle is, That when the state of Reunion with the body begins at the last day, then all those, who are*

are in Purgatory, shall be purged with the fire of general Conflagration. But at the sight of Christ coming to Judge, his amiable aspect will sweetly move them all to retract at last their sinful affections: Upon this retraction will follow the full forgiveness of all sins; And by such acts as the sight of Christ is apt to produce, the last disposition to Heavenly Bliss shall be produced.

33. To declare the bad sequells of this Principle, I aske, Whether all, who were in Purgatory, do see Christ immediately after they are reunited to their bodies, or no? If they see him immediately after this reunion, and be then, by the sight of him, perfectly converted unto him, how then comes it to passe, that this last disposition to Beatitude being put by the acts ensuing upon his sight, Beatitude it self doth not immediately ensue; but horrible torments by fire in place thereof? If Beatitude doth immediately ensue, what is then become of their passing with so much paine through the hideous flames of the general Conflagration? Do they come to suffer paines after they have once enjoyed Beatitude? Did

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their

their Beatified bodies want the gift of impassibility ?

24. To avoid these inconveniencies I beleive you will rather choose to say, that immediately after reunion to their bodies, they are first, before they see Christ, Baptized with that fire, in which at that day, he shall purge the sons of Levi. And indeed this is your only Purgatory-fire, by which some suffer detriment, and are saved. But I aske, Why be they condemned to this fire now ? Is it for their sins done in this life ? No. For you hold all guilt of paine to be alwaies intirely remitted in this life together with the sin ; and when sins are imperfectly remitted, you say this imperfect remission doth only consist in this, that there still remaines some bad impressions, and affections only conditional, as hath been formerly declared. These affections you your selfe dare not affirm to be sins ; and it is clear they be not so much as venial ones. For they often remaine in inveterated sinners, though but newly Baptized, in whom all sins are wholly, intirely, and perfectly forgiven, as the Councel of Trent defines. See chap. 13. num. 3. why then

then should they suffer this punishment by fire, for that which is no kinde of sin at all, and breeds no lyability to revenging paines? Or if they have any such lyablility, what is become of your long invectives against pains purely *Vindictive*, & inflicted by the sole motive of *Revenge*? What is also become of your carping at us, for putting *Burning* to be the punishment of *Sinning*, because (forsooth) *Burning*, being a Corporeal Action, beares no proportion with *Sinning*, which is a Spiritual Act of the will? A goodly argument to put out all Hell fire, and make the bodies of the Reprobate exempt from all Corporeal paines, upon account of any sinful Act of their Will! Perhaps you will say, this fire of the general Conflagration is to be suffered by them, to purge them more thoroughly. I aske from what should it purge them? Not from paine due to sin. For you say, all guilt of paine was long since forgiven. Not from sinful affections still remaining in them. For surely those who have been so long in Purgatory, and experienced so sadly the mischeif of these affections, will not after all this, rise again at that day such

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fools, as not to retract these so long continued Acts, as soon, as by reunion with their bodies, they are put in a capacity to retract them. This being done (as I said) in the twinkling of an eye, (in which the most Active fire had time to do but little or nothing) why should they be still kept after this in torment, seeing that now all their sinfull affections, or veniall sinns, if they had any, be wholly and perfectly retracted?

25. Again, if this retraction be the first Act of the soul after her Reunion to the body, then immediately upon the said retraction, perfect forgivenesse should immediately follow, and not tormenting by fire; and so this forgivenesse will now be found dispatcht, before they see Christ. To what serves then that vain speculation, grounded neither in Scripture, Counsell, or Father, or Good Author, that the Corporeall fight of Christ, joyned to the mentall intuition of him, is that Cause, which is the last connaturall disposition to the immediate fight of God? Again forgivenesse being obtained and Charity being perfected by that retraction, which did proceed out of the purest love to God, this perfect Charity ought

ought to be the immediate *Introducer* into glory. Whence all those, who were in Purgatory, should be glorified before they come to see their Judge, who is to conferr this glory upon them. What preposterous doing is here?

C H A P. XVIII.

Objections from Scripture, Answered.

Coming now to answer all, that as yet I could ever hear to be any way alledged in proof of the contrary doctrin, I must put my reader in minde of two things, which I desire him still to keep in his memory; to which end I shal sometimes be minding him of them. The first is, that with reason I should expect, to see some clear demonstration brought by our adversaries (and they pretend to

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do it) so to justify their abandoning the known perswasion of the Church. The second is, That he shall finde them fall so short of this, that most commonly, their very strongest and most magnified arguments are the cast-away objections, and refuse of our authors; which they dresse up in the best manner they can, and then serve them in for special Rarities: being ever very carefull, to take no notice of the Answers so fully made unto them.

2. Their first and chiefest Objection out of Scripture is borrowed from that infamous Heretick, *Ochinus*. For, as you may see in *Bellar. de Purgat.* l. 1. c. 3. he argued thus against Purgatory. Concerning *Judas Machabeus* it is written *2 Macha. 12.* That he thought well and religiously of the Resurrection. For unlesse he had hoped they would rise again (the dead Souldiers for whom he caused solemn sacrifices to be offered) it would have seemed superfluous and vain to pray for the dead. But if there be Purgatory pains endured by souls, from which our prayers can free them, it would be to great purpose to pray for the Dead, although there were never any Resurrection of the body to be;

because these prayers might transfer the soul from excessive pains to the state of repose and happiness. So he against the Church; and just so our adversaries against us. If (say they) Prayer for the dead can obtain freedom for souls before the last Resurrection, they would be very beneficiall unto them, though there were no Resurrection. But this is against scripture, saying, that *if there were no Resurrection, it would be superfluous and vain to pray for the dead.* False therefore it is, that prayer can free any soul before the last Resurrection. The answer given by *Bellarmin* to that Heretick, (if it be well understood) is most satisfactory both to him and also to our Adversaries. he says this objection proseeds from not noting well, that among the Jews it was anciently most usual to take for one and the same question that of the Resurrection, and that of the Immortality of the soul, though in themselves they be two very different questions. The reason why they took these so different questions for one and the self-same was, because they had among them the *Saducean* Hereticks, who denied the resurrection for no other cause, but because they believed

believed the soul to perish together with the body. All those, who among the Jews believed the Immortality of the soul, believed also the resurrection, as you may see *Act 23*. Hence it is, That Christ *Mat. 22.* being to prove the Resurrection against the Sadducees, though he knew how to frame an argument better then any *Aristotle*, contented himself with a text which only proveth the Immortality of the soul. For thus he argues. *Concerning the Resurrection of the Dead, have you not read what is said by God, saying, I am the God of Abraham, the God of Isaac the God of Jacob. He is not the God of the dead, but of the living.* Out of which words he intends to inferre this consequence *Therefore the Dead do rise again.* But the Consequence is not so much as weakly inferred, unlesse it be presupposed that those, to whom he spake did take for granted, that the Resurrection should presently be confessed by them, if he could prove the Immortality of the soul *unto them.* Otherwise they might most rationally have denied Christ his Consequence, and told him that he proved that *Abraham, Isaac, and Jacob were yet living* (according to their better

better part) but he proved not by this that they should again resume their bodies, which was the chief point in controversy. Even so, when the Apostle saith, *i Cor. 15. What doth it profit me, if the dead risen not again? Let us eat and drink for to morrow we shall dye.* This is a very bad consequence, unless it be presupposed, that his readers esteemed the resurrection to be proved by any argument which should prove the soul to be immortal. For if the soul were not immortal, we might say, let us merily eat and drink to day, for to morrow all will dye together. But if the soul be immortal, it is to great purpose to abstain from worldly pleasures, because they may hazard the losse of the soul for ever: for ever also the soul, by doing good, and avoiding ill, might be saved, although there were no Resurrection of the Body.

3. This most solid answer of *Bellarmin* should by our Adversaries have been confuted, before they cryed Victory. He is not confuted by saying, that the Heathens had instilled the misbelief of the Resurrection into the Jews. But many of the Heathens believed the soul

to

to be immortal, though they laughed at the Resurrection. To this it is readily replied, that such Jewes as were seduced by Heathens, would have made small account of what *Judas Macabaeus* believed concerning the Resurrection. The holy writer therefore made the reflection upon the belief of *Judas Macabaeus*, in respect of such Jewes, who acknowledged this worthy man to have been a true believer, yet had been seduced by Hereticks (risen up among the Jewes after his daies) to deny the Resurrection, because they had at first been perswaded, that the soule, and the body perished together; who perhaps took that one principle from the School of *Epicurus*, who began to have many followers not long before that time. And this is made more probable, because the very consequence, which they made from this doctrine, was just that which *St. Paul* toucheth. Now that these Hereticks, who maintained that there was no Resurrection, because the soule perished with the body, were the Sadduceans, and that these Sadduceans sprung up amongst the Jewes presently after the daies of *Judas Macabaeus*, and before

before the dayes that the History of the Machabees was written, is not voluntarily supposed, but evidently proved by us. For *Josephus. Antiq. l. 3. chap 8*) writing of *Jonathas* (who succeeded *Judas Machabeus*) saith, *At that time there were three heresies of the Jewes. The Pharisees, the Essenes, and the adducees.* And then he tells you, he will speak of them more particularly when he comes to the History of the Jewish Warre. Yet *Antiq. l. 18. chap. 2.* he expressly saith, that the Sadducees denied the Immortality of the soul, and did affirm that it dyed together with the body, and therefore they denied the Resurrection. After this coming to the History of the Jewish Warre, *chap. 7.* he speaks thus of the Sadducees. *They do generally deny both the punishments and rewards of the soule.* Whence *Act. 23.8.* The Sadducees do say, *there is no Resurrection of the Dead, nor Angell, nor Spirit;* and consequently that there is no soul living in the other world. Most seasonably therefore did the holy Writer of the Machabees admonish those Jewes, who might be endangered by this new doctrine of the Sadducees, that the said Doctrine was not so old as the dayes

days of *Judas Machabeus*, as appeared by this very deed of his sacrificing for the dead. And therefore they ought to hold it for a detestable novelty.

4. Again, independently of this so well attested truth, the Consequence made by this writer (as also that of our Saviour and of St. Paul) wants not great force. For as excellently St. Tbo. l.14. contra Gent. chap. 7. *The soule is naturally united to the body. According to her own essence she is the forme of the Body. It is therefore against the nature of the soule to be without the Body. But nothing which is against nature can be perpetual; wherefore the soule cannot be perpetual (or immortal) without reunion to the Body. Wherefore seeing that the soule remaines perpetually (as *Judas Machabeus* declared by praying for the dead) It must needs be joyned again to the Body; which is to Rise again. Wherefore the immortality of the soule seems to exact the Resurrection of the Body.*

5. Their second Text is 1 Cor. 15. 29. *What shall they do who are baptized for the Dead, if the dead rise not again? To what end are they baptized for the dead? But it were to very good end (say our Adversaries) to do works of penance for the dead*

dead, though there were no Resurrection, if by such works their soules could be transferred from torments to immortal glory. This argument Bellarmine puts *l. 1. de Purg. c. 4.* and well answers, that as then the question of the Resurrection, and that of the Immortality of the soule were held as one and the same, (as hath been now proved) and that by the words put down in this very passage of St. Paul. For the next verse is. *And why do we expose our selves to dangers every hour, if the Dead rise not. Why did I fight against the beasts at Ephesus? what did it profit me, if the Dead rise not? Let us eat and drink, because to morrow we shall dye.* Could not one argue here against St. Paul just as they argue against us? It were to very good end to fast, to encounter with fierce beasts, and all dangers for Christ, though the Dead were never to rise againe. For thus the soule might purchase Immortal happiness. St. Paul's answer must be that, which we have made. And so it would come very home, as to those Jewes among the Corinthians, who on the one side did bear respect to their most ancient and unquestioned practice of under-

going

going afflictive penances in behalf of the Dead (for I have shewed Chsp. 1. num. 16. that this is the true sense of being baptized for the Dead) and who on the other side, were so infected by the Sadducees, that they called the Resurrection in question, but were ready to hold the Resurrection proved, if the Immortality of the soule could be demonstrated to them, as is by this argument.

6. Their third Text is 1 Cor. 5. 5. *I have already judged to deliver such an one to Satan, for the destruction of the flesh, that the Spirit may be saved. But when? in the day of our Lord.* Whence they inferre, that such kind of imperfectly converted sinners are not saved before the last day. *I answer.* St. Paul here wisheth and hopeth, that this so much humbled penitent by undergoing this great confusion in the sight of all, with so much shame, might at the last day appear before all with great glory and honour. But here is not a word to signifie, that before that day he should not be saved. So 2. Tim 1. St. Paul wished that Onesiphorus might find mercy in the day of our Lord. Yet he was not so uncharitable as to wish, that he might not find it before.

For

For he hath been well towards a thousand and six hundred yeares in Heaven already. The Church keeps his feast Sept. 6.

7. Their fourth text is Heb. 10. 27. *Sinning voluntarily after knowledge received of the truth, we have now no other host, or oblation left for sins : but (at present) a certaine terrible expectation of Judgment and rage of fire (when that Judgment shall come) which shall consume the Adversaries.* Here because the Greek text speaks of *Eating those who are partly-adversaries*, Our Adversaries cry out that the sense of the words clearly is, that this fire is to eat off such deordinate affections, as use to remaine (till the last day) in imperfectly converted sinners. And they say, that unlesse we admit of this interpretation we must either thwart the Apostle, or shake hands with Novatus. I answer that Bellarmin avoids both these inconveniences, and yet makes very good use of this Text to prove our Purgatory; which he doth thus. L. I. C. 10. When the Apostle puts this particle (*But*) saying, *But a terrible expectation of judgment and rage of fire*, He cannot be understood of Hell fire only; for then it would follow

low that all who sinned after Baptisme should be damned, which wasthe Hero-
sie of Nozatus. By fire then he under-
stood fire in general, either that of Hell,
or that of Purgatory. *Fire eternall*, if
you rise not at all by penances; *fire tem-
porall*, if you rise again, and omit to superadd such other penances, as may
quite cancel the terrible paine due to so
great a fall. This interpretation is most
suitable to the words, which *Chap. 16. num.
2.* I cited of the Councell of Trent, and
it expresses well the painfull feeding of
this fire upon those, who are partly, that
is, so farr only Gods Adversaries, as to
persever untill death without cancell-
ling by due fruits of penance, the guile
of paine due by Divine justice. And
they shall have *a certaine and terrible ex-
pectacion of this Judgment and rage of fire*,
immediately ensuing their particular
Judgment. See in *Cornel. a Lapide* an
other most literal explication of this
place.

8. Their fifth text is 2 Tim. 1. 8. Our
Lord grant him (Onesiphorus) to find mer-
cy from our Lord in that day. To make
this place good against us they note,
that therefore Rewards are so often ex-
pressed

pressed to be given in the last day, because all Catholiques (generally) go to Purgatory, and (as they will have it) stay there until the last day. For, as for those few, who escape all Purgatory pains, they may be termed, as it were, *Privileged soules*. Ordinarily then the reward of good works is not given untill the last day, which St. Paul insinuates, when he begs, that *Oneifborus* may find mercy at that day. I answer, that such like speeches are in most common use, because at that day universally to all, and publicquely before all, and accountably (as I may say) by rendring the reasons of all, Rewards and Punishments are assigned. Which manner being in so many respects so solemne, the usual phrase runs of this day. Yet as it is a manifest false inference to deduce from hence, that the wicked shall not ordinarily be damned before that day, because Mat. 10. 15. Christ saith, *Amen I say unto you, it shall be more tolerable to the Land of Sodoma and Gomorrha in the day of judgement, then to the Cities which shall reject the Apostles doctrine*. The like expression is found Mat. 11. 21. and 24. So it is an inference full as weak, to deduce

from such like speeches concerning Reward to be given in the day of Judge-
ment, that before that day Reward is
not commonly given to the Faithful.
Now as the manner of speech is (for
the aforesaid reasons) so usual in Scrip-
ture, it is no wonder, that the Fathers,
and our Liturgies do some time make
use of it. So in the next *chap. num. 10.*
you shall see St. *Austin* use this stile in
praying for his *Verecundus*. Add to
this, that the full, perfect, and compleat
Reward, or Punishment, is not given
universally to the whole man, as he
consists of Body and soule, until the last
day. And as St. *Tho.* well notes, it can-
not fully appeare before that day, what
Reward or Punishment will be due to
each one upon all kind of accounts.
For even till the day of Judgment some
mens books, works, &c examples will con-
tinue doing good, or hurt, to the en-
crease of their Reward, or Punishment.

9 Their sixth text is, Christ himself
Mat. 5. wisheth us to agree with our ad-
versary in the way, least he deliver us to the
Judge, and the Judge to the Executioner.
Here because they finde the name of a
Judge, they would infer that Execution
is

is not dispatched before the day of Judgment, upon such as are condemned to the prison of Purgatory. They mark not, that Christ is also our Judge at the day of our death. Yea this text seems most unnaturally to be expounded of the day of Judgment, because it is said, that by the sentence of the Judge this *Executioner shall cast us into a prison, out of which we shall not go, untill we have paid the last farthing.* For there is no going out of that prison, to which men are condemned by the sentence given at the last day; as there is out of Purgatory, when the last farthing is paid; which often may be before the last day.

10. Their seventh text is to repeat the same out of St. Luke; to which the same answer is to be repeated.

11. Their eighth, and much magnified text is, 1 Cor. 3. 13. *If any one build upon this foundation Gold, Silver, or pretious stones, wood, hay, stubble; every mans work shall be manifest. For the day of our Lord will declare it. Because it shall be revealed in fire. And the work of every one, of what kind it is, the fire shall try. If any mans worke shall abide, which be built theron, He shall receive reward. If any mans burne, he shall suffer de-*

triment, but he himself shall be saved, yet so as by fire. Here it is manifest, that wood, hay, stubble be sins only venial, for mortal sins destroy the foundation; which is Faith quickned by Charity, with which venial sins are consistent. Secondly, here by the day of our Lord is understood the day of general Judgment, in which Every mans work shall be manifest, for the fire, in which that day is to be revealed, will try every mans work. Therefore (say they) the day of rendring rewards and punishments, ordinarily speaking, is no other, but the day of the last Judgment. For at no other time salvation is obtained so as by fire. I answer it is true, that mention is made of such as are to be saved, having notwithstanding no mortal, but only venial sins. And I grant, that by the day of our Lord, the last day is understood, as Bellar. well proves, *l. i. de. Purg. c. 4.* Yet with him, I say, that these words *He shall be saved, yet so as by fire*, do not signify, that he, who shall be even thus saved, shall necessarily at that day passe through fire, so as then to suffer detriment in it. Yet it may be granted, that at that day he shall passe by fire, understanding not true fire, but Gods most strict

strict and all searching Judgment, by which Judgment, at that day, it shall be revealed, with what detriment he through Purgatory flames formerly passed to salvation. An interpretation, which quite enervates the force of the Objection. But granting mention to be made of true fire, I yet say, that this passage doth only signify, that such a kind of man shall be saved, not as one who then passeth by fire, but as one who hath already passed by fire, understanding such fire as is in Purgatory; from which he having escaped *Is made like a fire-brand snatched from a burning*, Amos 4, 11. But snatched out before that day, not at that day. Indeed in that day no mans work shall be left unmanifested, or not fully tryed, and both manifested and tryed by the true fire which shall rage at that day; as even their works also are said to be, who did build gold, silver, precious stones. For when that day shall be revealed by fire, this very fire shall not dare to touch such, as have built Gold, Silver, precious stones. Thus by fire it is manifested, how pure their works were: so also when the same fire shall not dare to touch again those, all whose wood, hay

and stubble it consumed before in purgatory (though with some detriment unto them) it shall likewise be from hence made manifest, that they came to be saved, yet so as by fire. How then can it hence be inferred, that all punishment of venial sin by fire is reserved untill this last day ? You may to the full argue as strongly, that all punishment of mortall sin is to be reserved, so as to begin at that day, because it is also said in scripture, that at that day a more severe Judgment shall passe against those, who rejected the Apostles Doctrine, then against the wicked Sodomites and Gomorrheans, as we have shewed. n. 8.

12. Their ninth text, Mat. 12. *The sin against the Holy Ghost shall neither be remitted in this world, nor in the next.* Whence followeth, that in the next world there is a true forgiveness of sins. Our adversaries object that this is false in our opinion, according to which not the sin, but the punishment is sometimes remitted, which was due for sin forgiven in this world, whereas they put the sinfull affections to remain after death untill the last day, and then to be forgiven. I answer, that you may read in Bellarmin. l.

i. de.

de Purg. c. 4. This very argument made by *Calvin* against Catholique Doctors, when they alledged this text to prove forgiuenesse of pains in the next life, whereas (saith he, and so say you) Christ speaks here of forgiving sins, and not of forgiuing pains. But *Bellarmin* a little after very well notes against *Ochinus*, that Christ doth not speak of forgiuing sins in any particular place of the next life; for he only speaks of two opposite times, in both which sins are forgiven, to wit in the present and in the future. If we prove against Sectaries that in the future life there is a remission of some sins, as we do by this text (of which see my first chap. n. 8.) it clearly follows, that this remission belongs to such, as had the guile only of venial and not damnable sins; and that where the guile of venial sin is, there must be a liability to temporal pains only, and consequently to such, as are to be undergone in Purgatory, and not in Hell. Now as for the time in which venial sin is forgiven in the other life, it is nothing against this text or the proof of Purgatory out of this text, if we make the first Act of a separated soul departing in Charity, to be a

most

most intense Act of the love of God, and detestation of all that contains any kind of offence against him; which Act being a forme incompatible with any offence whatsoever, must needs expell the guilt of veniall offence from that soul. But of this we shall have occasion to speak more fully hereafter.

13. Here I add out of St. Tho. 4. *Dist. 12. q. 2. ar. 2.* *Remissionem pena spectare ad integrum Remissionem culpe.* That to the full and compleat forgiuenesse of sin (as sin is declared by the Councell of Trent to contain, besides the blemish, the guilt also of pain) the remission of all pain due to that sin, is requisite. wherefore seeing that in Purgatory, by the benefit (as I may say) of sacrifices, and prayers, yea by the benefit it self of suffering, the guilt of temporal pain is still lessened, and at last quite cancelled out, there is daily a perpetuall taking away of the guilt of this pain, even till it be wholly abolished; and consequently there is a day for forgiuenesse of sin. That the guilt of paine is by a most usuall phrase of Scripture, Fathers, and the Church called sin, I must more

more largely shew, *Chapter 25. num. 3, 2.* In a word I esteem this to be a very congruous interpretation of those words of our Saviour, That the sin he spake of, should never be forgiven, either in this life, in regard of the sin it selfe, or in the next life, in regard of any part of the paine due to it. And so this place onely proves, that in the other life there is cancelling of paines due to some kinde of sins; But no discharge ever in that life to be expected, from the paines due to this ever damning sin. See *Maldonate* upon this place. Hitherto our Adversaries have brought no Demonstration.

CHAP. XIX,

*Objections out of Holy Fathers and Anti-
quity, answered,*

I.

Let my Reader here call to his mind all Authority of this nature, which I have plentifully alleadged from the beginning of my fist Chapter to the end

end of my tenth; and then let him but compare a while *in his mind*, what he could any way heare produced by our Adversaries, and he will soon see how full, how home, how lowd, all sacred Antiquity speaks for us; and how whisperingly, how faintly, how meekly by mistaken and weak deductions any thing is uttered, that may seem to sound to the contrary. For the last thousand years and more, not so much as a whisper of any one Father: so that as all Novelists leap over, at the first jump, ten or twelve Ages together, and then scrape up something out of the Primitive Antiquity, which they conceive may be made sound to their purpose; even so an attentive Reader will observe our Adversaries to proceed.

2. *Their fifth Objection* is, That St. Basil and St. Hierome expound the baptismē of fire, mentioned Mat. 3. to be by the fire of the last Judgment, or life to come. I answer, that in my first Chap. num. 16. I have shewed how Bellarmin cites these very Fathers upon this very text, expounding it of the fire of Purgatory; which is also the exposition of St. Greg. Nazian. Whence truly Bede upon

upon the 3. of St. Luke saith, *He shall baptize you with the holy Ghost and fire.* There are those, who expound these words so, that we are fully purged with the baptisme of Purgatory fire before the last Judgment. Indeed if there be any (as there may be some few) who are not fully purged before the last Judgment, they shall be fully purged by the baptisme of fire in the last day. But I could never yet see the words of any Father, affirm generally of all, who dyed not fully purged, that they should be alwayes reserved to be purged in the last day.

3. Secondly they object St. Ephrem, Theodoret, & Ruffin expounding of the last Judgment that of Malachy, chap. 3. *He shall purge the sons of Levi.* This place, as Bellarmin well notes out of St. Hierom, is literally understood of purging them in this life by tribulation. As to those Fathers I answer, that either they (as also St. Austin) speak of finally purging such in the last day, as had not yet quite compleated their Purgatory; or else they speak of the tryal of fire made at that day, of every ones works, in the manner declared in my former Chap. num. 11.

4. Thirdly, they object St. Denis, because

because he saith, that such Psalms were usually sung for the dead, as did set forth the Resurrection, and the promises thereof. And again, speaking of such as dye holily, he affirms *that they full well understand, that* their condition will be happy by a compleat Resurrection. Therefore before that time, happiness is not to be ordinarily hoped for by us. What a faint consequence is this? I answer, that all this is done and said, because until that day, compleate happiness of Body and Soule is not given to the whole man. And that happiness which is before that day given to the soule only, is not given publikely, neither is it universally made known, for what works of his, so great a Reward was conferred upon him. All these things being to be done universally, and publikely to all faithful in that day, mention is made so solemnly of that day. Moreover this very Body, which we see lying dead before us, when we solemnize his Burial, shall at that day rise glorious to an everlasting felicity.

5. Fourthly, They object *Origen Hom. 3. in Psa. 36.* Speaking of the fire prepared to

to Transgessours, I conceive (saith he) they all must be brought to that fire, though he be a Peter or a Paul. But such as those shall have it said, Though you passe through it, this flame shall not burne you. But such a siner as I shall not passe so. I answer that Bellarmine, L. 6. c. 2. de Purg. gives a current interpretation to all such like speeches of Holy Fathers, as of St. Ambrose, St. Hilary, Lactantius, and Rupertus; all whom, he sheweth to speak in this manner, because all, though never so holy, must passe through the fire, that is, the most narrowly searching *examen* of Divine Justice, of which David said, Thou hast examined me with fire, and iniquity is not found in me. Which very sentence is cited by St. Ambrose in Ps. 118. where he saith, *all must be tryed by fire, to arrive at Paradise.* Even Peter, who hath received the keyes of the kingdome of Heaven, must say, we have passed through fire. He shall be examined, as silver, I, as lead; till my drossy lead be consumed I shall burne. See how in the former Chap. 11. I explicated the text of St. Paul, to which these passages allude. To the like purpose St. Basil saith, The same fire, which illuminates the blessed, doth chaste the guilty. For Gods Judgment, revealed that

that day in fire, shall both declare the glory of such as are Saints, and also declare, how all that had any, even venial guilt, have already expiated the same in Purgatory fire, or at least in this fire do compleat the said Expiation; or are involved eternally in it, if their guilt be mortall. St. Greg. Nyffen. (worthy brother to St. Basil) doth thrice in one breath so inculcate the proportion, which God observes in the next life, between burning there after the rate of sinning here, & the great excess in length of purging, which there is upon this account, that he manifestly sheweth the fire he speaks of, not to be that which ends purging in one day, but in which many are purged for fewer or more days, as their sins deserve. See his words in my 5 chap n. 6. As for St Hierom, whom they cite tract. 3 upon Amos, saying. the fire of the last day devours all kinde of sins Wood, Hay, Stubbe, & afterwards reaches the Saints; his meaning is, that Gods severe judgment shall chastice at that day, what he shall finde left unpurged untill that day; and though it extends it self to examine the just, yet they appear more glorious thereby, as Gold by the fire; and as they appear

appeare then as gold, most perfectly pure, so those, whose Purgatory was before ended, shall appear as gold most perfectly purified, needing no further purging.

6. Fifthly, they object again *Origen L. 8. in Ep. ad Rom.* *He that neglects to be purged by Evangelical doctrine, is reserved for sad and penal purifications; the flames of Hell (Purgatory) may cleanse him, whom the Apostolical doctrine could not.* I answer, this is rather against our Opponents, then for them. For the whole purification is put to be in the Hell of Purgatory; for in that of the damned, there is no purifying, or cleansing, unless it be in *Origen's* Heresie, holding that the damned at last shall be saved. They urge therefore his words *Hom. 3. in Jeremiah.* *But if any one be saved in the second Resurrection, he is a sinner who needs this baptism of fire, who by burning is purged, that the fire may consume what ever he had of Wood, Hay, Stubble.* I answer, this place is also against them, seeing that they affirm, that to smart in fire is indeed to be punished, but not to be purged, as we say it is; because what is paide by way of undergoing punishment, lessens the

the debt of such a quantity of punishment to which the Patients sins made him lyable : and *Origen* expressly saith that a man by *burning* is purged. He saith indeed in this place, that this is done to some at the last Resurrection. But in my fifth Chapter num. 4. I gave you his most clear words, putting the purgation of some by the paine of fire for a long space of time, and sometimes for many Ages. And again saying, that this fire made a very short stay in those who had only *Stubble*; a longer in such as had *Hay*; and yet a longer in such as had *Wood* to consume. When then he speaks of such as need the Baptisme of fire at the second Resurrection, he must needs speak of such as were not fully purged before that day, as many others were, having only a little *Hay*, or *Stubble* to be consumed.

7. Sixthly, they object *Tertull.* 35. *de Anima*. *He will cast thee into the infernal prison, whence thou shalt not be set free, unless every small fault be paid for Mora Resurrectionis*, which they will translate, *By, or with the delay of the Resurrection that so he may clearly be made to say, that no small fault shall be paid for fully, so as to*

to be remitted in the whole time, which is between death and the last Resurrection. But the truth is, that those words, *Mora Resurrectionis*, have a very different sense, directly opposite to their Interpretation. For they neither must be translated, *By*, or *With the delay of the Resurrection*; But thus, Thou shalt not be set free, *unless every small fault be paid for, in the delay of, or intermedial time, to the Resurrection*. Because he would expresse, that the time of satisfying for every little sin, is not universally the day of our Resurrection. But this satisfaction is universally to be compleated in that space of time, in which the Resurrection of the Body is expected: which interval he calls the *Delay of the Resurrection*. Not that we are to suffer for every small fault in this whole interval; but that we shall be sure to have even every small fault fully paid for at last, before that day, at least commonly speaking. So if it be said, *In this yeare the Emperour will punish all Traitors*, the sense is not that every Traytor shall be punished for this whole yeare, but that every Traitor shall be punished in the compasse of this time: So in the compasse of that

time, for which the last Resurrection is delayed, every small sin hath its full punishment; though it be not punished for this whole time, as all mortal sins unrepented are.

8. Seventhly, they object St. *Cyprian*, Ep. 52. To understand which place it is first to be noted, that the Novatians did argue against him thus. That if those who were fallen after Baptisme, might be admitted to the grace of Absolution, then Apostates, and Adulterers should be in as good a state at their death (being then penitent and absolved) as Holy Virgins and Martyrs are at their death. It is not so saith St. *Cyprian*. For it is one thing to stand (before the tribunal of mercy) for pardon; and quite another thing to come presently to glory; It is one thing to be cast into prison, without going thence untill the last farthing be paid; and quite another thing to receive presently the Reward of faith and vertue. It is one thing by a long greife of torments to be clenched from their sins and to be purged for a long time by fire; and another thing by sufferance to have purged all their sin. It is one thing to hang in suspence concerning the sentence of our Lord in the day of (their) Judgement, and another thing presently

sently to be crowned by our Lord, as Martyrs and Virgins are presently crowned at the day of their Judgment. What is here said, which is not rather against our Adversaries, then for them? It is false, that he puts only Martyrs crowned presently. He affirms the same of such as have inviolately observed the state of Virginity, and excludes none who have not fallen into deadly sin after Baptisme; he puts staying in prison, only till they have paid the last farthing, never affirming that that cannot be paid before the last Judgment, though he saith such, *Longo tempore emundari & purgari diu igne. For a long time to be cleansed, and to be purged by fire for a long space, never determining this time to reach alwaies to the day of Judgment, as our Adversaries do here, affirming it to be long in length of time; which elsewhere they deny, saying all length of time to be but as a moment to them; so that (according to them) St. Cyprian in effect expressed nothing, by exaggerating the length of their being purged by fire.* Again they put all former bad affections found at death, to remaine in their full vigour until the day of

X 2 Judgment,

Judgment, at which only they put them to be purged by fire. But St. Cyprian puts them, for this long space still cleansing and purging, & that by fire. It is true, he saith of these, that they do *Pendere in die Judicii ad sententiam Domini*. For they on the one side being sure, that their sins were enormous, and on the other side being no way sure, that their repentance was sufficient, they cannot but have all reason, in a very different manner from Holy Innocent Persons, to hang in suspense concerning the sentence of our Lord in the day of (their) Judgment. I say the day of their Judgment, and not the day of Judgment: for they hang not in suspense after death, about the sentence of that day, although in their life they ought to be most solicitous concerning that sentence. But in Purgatory no soule is held in suspense concerning that sentence. For they, seeing themselves to have Hope, and Charity; and Patience, in their sufferings, are assured they dyed in the state of grace. And St. Cyprians words prove him to speak here of the day of their Judgment, as Pamelius in his Comments upon this place well observed. For seeing that (as he notes) in

in the very next words he speaks of what happens immediately after death, (after which he saith, That Martyrs and Virgins are presently crowned,) he also is to be understood to speak of that great anxiety, with which (after our manner of speaking) so notorious delinquents must needs go to receive their Judgment. And this *Pamelius* fitly confirms, by that of St. Austin to *Hesych*, Ep. 80. *The day of every mans death is the day of Judgment, as to him.*

9. Eighthly (For we have num. 2. and 5. prevented what might be alledged out of *Laclantius*, *St. Hilary*, *St. Basil*, *St. Greg.*, *Nys.*, *St. Greg.*, *Naz.*, and *St. Hierome*) They object *St. Chrysostome* in *Tim.* saying, *Oneiphorus shall have his reward in that dreadful day, when we shall stand in need of much Mercy*; which is to say, That most faithful men need mercy at that day, and consequently are in a sad condition till that day. A weak inference. As if no man could say, *God be merciful unto us all, or, God deliver us all at the day of Judgment*, without intending to signify, that most of us, who are to go to Heaven, are not to go thither, before that day. For this may be said, and is

usually said, because we, speaking of the whole generality of man-kinde, and also speaking with a sensible reflection of our own present condition, so full of hazard, cannot but speak as we do, when for all we in the Litanies pray, *In the day of Judgment, good Lord deliver us.* Not that we begg to be then delivered so, as not to be delivered until then; for so we should pray to lye in Purgatory till that day: but because deliverance in that day, is a good, which we have not yet received, nor any assurance thereof; and a good so important, that the very proposing it to our memory, moves us presently to beg for it with more earnestnesse. Otherwise to say, *Deliver us in that day,* is to say no more then, *Now in the day of our life make us to be such, as may be found guiltlesse at that day.* At that day, I say, at which all shall be found guilty, who before that day be not perfectly cleansed. To say then we stand in need of mercy at that day, is only, by another manner of speech, to expresse the great need we have of mercy, to be found ready prepared for that day.

10. Ninthly, They object several passages

passages of St Austin. First in *Psa. 6.* *All that have not the foundation, which is Christ, are condemned in the day of Judgment. But they are amended, that is purged, who build Wood, Hay, Stubble.* I answer, that as those were condemned before the day of Judgment, who did forsake Christ the foundation, but are said to be condemned then, by reason of the solemne publication of the sentence, with expression of the causes, &c. So the others are said to be then purged, because (as I said in the former Chapter *num. 11.*) that last fire by not touching them, shall shew them to be formerly sufficiently purified, from all which did defile them; and if in some, any drosse be as then remaining, that shall then be publikely purged by fire. As it shall happen to several then dying, and several who dyed not long before, or had many sins to purge, *Secondly,* they object that he saith, *de Civit. L. 16.C. 24.* *The day of Judgment is signified by that fire, which divides between the Carnal people, who are by fire to be saved, and the Carnal ones by fire to be damned.* I answer, it doth so; for it rages against them, and tumbles down to Hell with them; the other, if

fully before purified, it touches not; If any small thing remaines yet to be cleansed, it soon dispatches it, and leaves them glorious. Wisely therefore in *Psal. 6.* (after the now cited words) he prays. *Talem me reddas, cui jam emendato, igne opus non sit. Make me to be such an one, as being now amended (that is purged) shall not stand in need of that fire.* Thirdly, that is objected, which he saith, *L. 10. de Civit. Chap. 25.* *It evidently appears, that in the day of Judgment there will be for certaine purging punishments for some.* His word is *Quorundam.* Whence we readily answer, that he saith not all Christians, ordinarily speaking, shall then be punished, as our Adversaries say: But that *some certaine men* will then be punished, as not only all damned shall, but all not fully purged before that day; which properly be *but some certaine few men*, in comparison of those, whose punishments ended long before. Fourthly, They object, *L. 21. de Civit. Chap. 24.* *That in the Resurrection of the Dead there will not want those, which after the paines, which the Spirits of the Dead suffer, shall finde such mercy, that they shall not be cast into Hell fire.* For it would not

be truly said of some certain men (de quibusdam) That it shall not be remitted unto them, neither in this world, nor in the world to come, without there were those, to whom remission shall be given; though not in this world, yet in the world to come. I answer, that this is true, not of the plurality of the faithfull, but de quibusdam, of some certain men; to wit, of those few, whose pains have not been fully paid before that day, either because they then onely dyed, or very little before; or because their sins were more enormous. The same answer I give to those his like words, l. 6. c. 5. contra Julian: *If no sins (that is pain due to sins) were to be forgiven at the day of Judgement, I think our Lord would not have said of a certain sin, that it should not be forgiven here in this world, nor in the world to come.* Although I verily think, he speakes not somuch of the forgivenesse to be made at the last day, as of the forgivenesse made that day appear, to have been given to al in the other world, upon the satisfaction made in that other world and this is true of the forgivenesse made to most of the faithful. Sure I am, that I finde St. Gregory l. 4. Dial. 6. 39. using even the self same speech, and yet immediately teaching souls to be delivered before the last day. What they

they object concerning S. *Austins* wish, that *Verecundus* might have his reward granted him in the last day, is already answered in my last chap. n. 8. Finally out of St. *Austin*, ep. 80. ad *Hesychium*, they object those words. *In what condition every mans last day finds him, in the same shall the worlds last day overtake him.* For such as in that day he departs, such in the last day shall be be judged. This place is so extolled by our adversaries; that they conceive nothing can sound louder against us. And it seems to our *Sectaries* to sound as lowd-against all *Purgatory*. But *Eellar. l. i. de Purg.* c. 9. shews the sound to be very empty on both fides. For St. *Aust.* clear meaning is, That after this life no mans merits, or demerits, do encrease. Whence he there adds, *That day wil finde him unprovided, whom the last day of this life shall have found unprovided.* And in his *Enchir. cap. 110.* Here all merit is igot, by which after this life a man may be relieved or aggrieved. Let no man hope what he hath negleeted here, to merit with God when he shall be departed. Yea according to St. *Austin*, as little change can be made at any other time (which even in all eternity shall follow death, although you take the very day of

of the last Judgment) as can be made in this time which is intermediate between death and Judgment: wherefore by saying this, he as much excludes your change of state, made at the day of Judgment, as that change, which we put usually made before that day. And yet this is his clear doctrine tract. 44. in *Ioan*, upon those words. *Night comes when no man can work*. For having said that after the last sentence in Doomsday, *Erit tunc Nox Valida*. It shall then be irresistible night, he presently adjoyns *sed & modo quando moritur*, Also now when a man dyes, it is irresistible night. *And in this night it was, that Dives did burn, when he begged a drop of water*. He grickeyed, he was afflicted, he did confess; but he was not relieved &c. unhappy creature! when thou didst live, it was time of working. Now (even before Judgment) thou art in that night, in which no man can work.

11. Tertibly, They object the saying of Ruffinus, by anger may be understood the tryall of purging fire, with which they shall be chastised, who have built things unprofitable upon the foundation. I answer, This rather makes for us, who reach the guilt of pain to be expiated by purging fire: and it makes

makes nothing against us; for it cannot be proved this was spoken of the last fire, for his words are, *Ignis Purgatorii examinationis.*

12. Lastly, They object *Eucherius Lugdunensis*, or *Eusebius Emissus*, whose words make more for us then for them; for they are these, *Those who have committed things worthy of temporal punishment, to whom belongs that speech of our Lord, that they shall not go free, until they have paid the last farthing, shall passe through a fiery river (according to that of the Prophet a swift river runs before him) through horid gulfs of flaming mettal.* How much these joyned to the following words, make flatly against you, I have shewed fully cap. 7. n. 8. 9. 10. out of which place. n. 9. it appears, that *fiery river running before God* doth not shew this passage, to be understood necessarily of the last day, whereas other words (as is there shewed) necessarily exact, that this passage be understood of Purgatory.

13. I conclude then, that no one Authority is alledged, by which it may be made clear (for they promise demonstrations) that every one, though he dyed never so long since, is to be detained in Purgatory

Purgatory till the last day, though he had but one venial sin to answer for. Out of the writers of these last eleven, or twelve hundred years, not one Authority is alledged by them.

C H A P. XX.

They are answered who object Novelty; and that we hold pains imposed by Revenge, by Coaction, and such as are Corporal.

I:

THe Objection of Novelty is evidently cleared, by what hath been said from the fourth Chapter to the sixteenth. What if St. *Gregory*, *Bede*, or *Alcuinus* should hold that none went locally to heaven, before the last day? By what Logick will it follow, that our opinion is therefore guilty of Novelty? Because we believe, that from *Abel's* death to Christ's death,

no faithfull soul went to Heaven, either locally, or by obteinl^g any degree of glory, must we therefore believe, that all this while no faithfull soul was delivered from Purgatory pains ? What if St. Thomas and St. Anselme¹ grant, that the fire of the last Conflagration is that fire, by whicst some are saved, *so as by fire* ? Did not we grant the same just now, as many of our prime authors do, and yet still stand close to our opinon ? which no man can deny, to be as clearly held by St. Anselme and St. Thomas as we hold it, of which see Chap. 10. num. 1. Saint Greg. is most falsly objected to be the first Introducer of our opinion, as I have shewed chap. 9. n. 1, 2. And no less falsly Bede is said to be the first Introducer of it into England, or said to be a witness that it was introduced later then other points of Catholique belief, as I have proved chap. 9. n. 5. 6. That St. Austin is wrongfully wrested, when in his first Question to Dulcit, he is made to say that the truth of our opinion was not as then discovered, hath been declared cb. 7. n. 12. How the Greek Church did, & doth hold with us, I have demonstrated chap. 5. and there n. 11. 12. I shewed how things

things passed to the great advantage of our cause in the Council of *Florence*; of which again I speake more fully *Chap. 14. num. 11. 12.* Yea, so farr is our opinion from Novelty, that it wanteth not those proofes which abundantly suffice, that it might be declared (if already it be not) to be held by all as an Article of faith; as may appear by what hath been said *Chap. 15.* concerning the Verdict of the Catholique world for us.

2. Secondly, they object, that as we constitute Purgatory, God must impose such paines as be there, out of pure revenge, which is a thing mis-beseeming a God. To make this good, they have put in new fine cloaths, certaine old objections, which *St. Tho. in Suppl. q. 99. a. 1.* brings, and answers against Gods punishing of the damned with eternal paines, viz. *That a just Judge doth not inflict paine, but in order to correction;* but the eternal paines serve not to the correction, either of those who are punished, or of any other; for no other shall be after them, who shall be corrected. Again, *whatsoever is not expetible for it self, is desired by none, without it be for some other benefit.* But here is nothing in these paines for which they are expetible.

petible to God; for he is not delighted in punishing. Therefore seeing no other utility can happen by this paine, no such paine is to be put. Thus you see, these objections do the Devil as good service, in taking away Hell, as they do our Adversaris to take away our Purgatory. To the first of these Objections St. Tho. answers well. *That damnation is ordered also for the correction of those, who are now in the Church.* And so say I of Purgatory paines. For by faith we know, there are there most grievous paines; Whether they be such as we put, or others equally tormenting, matters not, in order to our being deterred from sin by fear of them; so that there may be believed to be some most grievously tormenting paines; which is certaine by faith out of the Council of Florence. To the other Objection St. Thomas answers. *These paines are profitable in two respects.* First, because the exercise of Divine Justice is conserved by them; which is grateful to God for its own sake. Whence St. Gregory L.4. Chap.44. saith. *The omnipotent God, because he is pious, is not delighted with the torments of poor wretches; but because he is also just, he is not in all eternity appeased from exercising revenge.*

venge upon the wicked. Secondly, these pains are profitable to afford joy to the Elect, whilst they contemplate the Justice of God exercised in them, and hereby know, what they have escaped. Hence Psal. 45. *The Just man shall rejoice, when he shall see revenge;* which he confirms further, with the Authority of St. Gregory.

3. Here then you see two of their best proofs answered. The first, that it misbeseems God to chastise out of that motive of Revenge, when no other profit of this Revenge can be aimed at, but the mere punishment of the Delinquent. For here is some other profit intended, because (as St. Tho. said) those who be now in the Church, may reap great benefit by this punishment. For seeing that our Faith declared by the Council of Trent, teacheth us, that what is not satisfied for here in this life, must be paid for in the next by Purgatory pains, as also we are taught by the Council of Florence (see my Chap. 16. num. 3, 4.) We are hence powerfully moved, both to avoid all offences deserving these pains, or, if we fall into them, we are also powerfully excited to do penance for them in this world, so to prevent the

terrible punishment of the next. Moreover, these Purgatory paines be most beneficial to the soules in Purgatory, because (as the Councels teach in the now cited Chapter) no soule is admitted into the Kingdome of Heaven, until satisfaction be made by undergoing these paines, and as soon as this is made, every soule is immediatly admitted into Heavenly Glory. So that this argument hath farr more force against Hell torments, especially of the damned bodies, then against us. Yea, it overthrows all that in the last Chapter was so often alledged, to prove that for every venial sin unrepented, a dreadful punishment is to be undergone in the fire of the last Conflagration. Finde me a motive becoming God to inflict, either that punishment in the day of Judgment, or after it, to torture for ever the bodies of the damned, and that motive (to what vertue soever it shall appertaine) will make Gods chastisements in Purgatory recommendable.

4. Their second proofis, that vindicative Justice is not desirable for it self. I answer, that it is not to be desired, that the Object of Vindictive Justice, which

which is the commission of an offence, should be put, purposely that this Justice might be exercised. But supposing that a fault, justly deserving vengeance, is committed, it is most false, that it misbe-seems the soveraigne Ruler of all, to take vengeance upon it, not out of passion, but out of zeale to Justice. For as St Thomas truly said, *This exercise of Divine justice is of it selfe pleasing to God.* Hence most frequently in Scriptures he seems to glory in that title of the God of Revenge, Ps. 98. and Revenge is particularly said to be *His*, Deut. 31. 35. Whence St. Paul. Heb. 10. 30. *We know who said, leave vengeance to me, and I will see it returned.* How oft is the last day called in holy Writ, *The day of Kevenge.* Of this day the Church saith. *Nil inultum remanebit. Notbing shall passe without revenge.* It is the God of the Heretick Marcion (saith Tertulian) who contentis himself with the only forbidding iniquity, without taking care to revenge it, when it is done. Of our God it is written. 1. Thess 4. 6. *Because our Lord is a Revenger of all these things. For Job 24.1. God will not let it passe unrevenged.*

5. If they reply, that the greatest of
Y 2 all

all Iniquities be committed in Hell, and yet no punishment is inflicted for what is committed there, as no Reward is given to the very best acts of Charity, which the Blessed produce in Heaven. I answer, that God most rationally, both in rewarding, even a cup of cold water given for his sake in this world, and also in punishing every idle word spoken in this life, proceeds differently from what shall passe in the world to come, in which all Merit, and Demerit, according to his prudent Providence wholly ceaseth. For (as St. Tho. saith) 1. p. q. 62. a. 4.) *All Merit and demerit, habet rationem Via ad terminum, ought to be lookt upon just as the way compared to the end of the way. For Motion toward the end, is not a thing suitable to him, who is already in the end, but to him who is in the way, towards the end : When once we are in the end, Rest is to put a period to further motion ; or else the end would not be the end. Every one therefore, who is arrived to his everlasting state, may say that of Job 19. He hath hedged in my way, and I cannot passe any further, as wittily St. Tho. in Suppl. Q. 7. a. 2. If there should be still place for meriting*

meriting further reward in Heaven, or further paines in Hell, their state would be no state, but a never ending motion towards an impossible state. Hence the condition of a way-faring person is essential to all merit, or demerit; which ceasing, all mens rewards and punishments cease.

6. They forme therefore a third Objection against us, that soules (being Spirits) are incapable of suffering such paines, as we put *laid* upon them against their wills by some exterior Agent: for they conceive, that such an action as is fit to cause greife in a soule, cannot torture the soule with this greife, if she be leftable (as she must be) to divert her mind, or understanding, to some other object. I answer that it is clear by Scripture that Spirits may be aggrieved with what extrinsecal agents can impose upon them against their wills. So *Tob.* 8. 3. *Raphel took the Devil and bound him.* So *Matt.* 8. 29. *Thou art come before the time to torment us.* So *Mat.* 9. The Devil, who would not be driven out at the Apostles command, when our Saviour said to him, *I command thee to go forth, and enter no more, crying out be departed.*

Y 3

By

By this *crying out* testifying the greife he had, and how he was enforced much against his will, to depart without being able to make resistance. So *Luke* 8. 28. The Devil said to Christ. *I beseech thee do not torment me; for he commanded the unclean spirit to depart.* Do you not see, that he feared a cause of torment from without him? So there *ver. 31.* The Legion of Devils *did intreat him, not to command them to go into the Abisse.* What need they have cared for being in the Abisse, if by diverting their minds from all kind of afflictive objects, they could have avoided all trouble? Who, skilled in Philosophy, knows not, that some acts, which are called *voluntary* in this sense, that they be produced from the intrinsecal power of the will, which be not voluntary in that sence, that the will may chuse whether she will produce them, or no? When a found body is here tortured with fire, the will (commonly speaking) is hereby so violently forced to greife, that many men can by no possible means avoid it: so the greife in the Reprobates arising from the burning of their bodies in Hell, cannot be cast off by any possible diversion

of minde to other objects. Neither can the will of the Angels, or blessed souls, conteine from breaking forth into acts of most intense love of God. Evident therefore it is, that some extrinsecall objects do strike the will so, that she is enforced as well to greve as to ioy. Tell me also, why in your Purgatory the soul cannot free her self of the pains she suffers, to wit, by diverting her minde from all her inordinate old affections?

7. Why then should we deny the Omnipotent Agent power to produce by himself, or to elevate some other creature (fire for example) to produce such an afflictive *Species* or *Quality*, in the understanding of a soul, as should be no less inconvenient unto her, then that very quality of grief is, which vexes her so terribly, when the body inhabited by her is tormented by fire? Again, why cannot God elevate fire, to produce, joynly with the will, such an afflictive (or a more afflictive) act then is that of grief, which the will produces here, when the body is cruelly burned? so that the soul cannot but excessively abhor that unavoidable conjunction with the fire, to which God condemns her, to remain so inseparably

conjoynd, to the end that this fire so joynd to her, may be always thus elevated joyntly with the will to produce this so afflictive quality. For as a spirit can and doth naturally produce that corporal motion, with which the heavens are moved; so supernaturally a corporeal creature may be elevated by God to produce this spiritual quality. It is no proof that a thing is impossible; because it cannot be done after those manners, which only we know. You must prove that it cannot be done after a manner unknown to us, which God can invent. In this way, or that way, some implicancy may be found; but that there is such an impossibility in all those severall ways, which God himself can invent, is no way demonstrable by us, St. Austin (the greatest wit the Church is known to have had) writeth thus. *l. 21. de civit. c. 10.* *Why may we not say, that incorporeal spirits may be afflicted by corporeal fire, though in a wonderfull, yet in a true manner?* and then he tells you that *though a soul and a body be man himself, yet man himself cannot so far understand his own self, as to know how a soul can here be so linked together to the body, as by the body to be made sensible of all that which*

which the body suffers. *Why then (saith he) may not the soul by a wonderfull, and ineffable manner adhearing to the fire, receive paine from it, though it gives not life to it?*

8. As for their Ob'ections, they have been a thousand times answered, by all Divines who have written *de Angelis*. St. Tbo. doth this largely, *In Questionibus fuis disputatis*. Q. 5. a. 2. See also his suppliment Q. 70. a. 2. and Q. 97. a. 5. Fathers without number might be alleadged for our opinion, and they commonly prove it by Christs own words, spoken to the Reprobate, when now they in their bodies appear in the last judgment. Then he shall command them to depart into the very self same fire, which was prepared for the Devils, who are spirits: *Depart from me you cursed into eternall fire, prepared for the Devil and his Angels*, Mat. 25. 41. Seeing then the fire which shall burn the bodies, is corporeal, and yet it is said by Christ to be *the same fire which was prepared for the Devils*, who are spirits, the consequence must needs be, that spirits are tormented with corporeal fire; Whence St. Greg. 4. Dial. c. 29. *I do not doubt, but that the fire of Hell is corporeal, in which it is certain, bodies are tormented*. And this

this with so universall consent was delivered by Antiquity, that St. Julian advances these words, *L. 2. Prognost. c. 17.* *What wise man denies the soules of the Reprobate to be deteyned in fire ? In those dayes no wise man denied this.* And what but an irresistible Authority could have united those so perpetually jarring Schoolmen, to be unanimous in so hard a point ? Hence Bellar. *de Purg. L. 2. C. 11.* saith, *That the consent of Schoolemen concerning the pains of fire, cannot but rashly be contemned.* And the most learned Maldonat. in *Mat. 25.24.* saith, *That to deny true fire in Hell is temerarious.*

10. Now if there be a corporeal fire in hel, which can torment the incorporeal Devils, and which can torment the soul's in Purgatory, clear it is, that this corporeal Agent is in a corporeal place, wherefore these souls being there where they suffer from fire, penetrated with them, they must needs be in the same corporeal Receptacle, in which the fire is contained.

11. In vain do our Adversaries explicate all passages of Scripture, mentioning fire, to be understood of a Metaphorical fire. Souls are burnt (say they) with the grief they have for the losse of their goods and pleasures,

pleasures, with the delay of their future glory, and the deordination of their former affection. I answer, that as for losse of goods, they be now in a condition, in which they esteem no more those bags of Gold, which here they did haord up so covetously, then children, now grown to be men, esteem the bags of cherry-stones, which, when they were little ones, they hoarded up like precious stones. This is the excellent comparison of our great Sr. *Thomas Moore*. Neither affect they more now the worldly pleasures of us poor men, then men affect the Babies and toying sports of Children. It cannot therefore be any burning torment, to want such cold comforts. As for burning by delay of future glory, I wonder our Adversaries so forget themselves, as to mention it. Do they not teach, that all that which we call delay, even of ten millions of Ages, is nothing at all to the soul, but onely one indivisible moment? And we know that, what is not now, and shall be presently, that is, without delay, cannot afflict us considerably by onely delay. Indeed deordination of affections might cause a very afflictive torment. But first, no holy Father can be produced, interpreting

terpreting the Scriptures to mean these affections to be the flames which burn the souls. Secondly, in Purgatory there be no such affections remaining, as hath been largely proved, c. 17. from n. 3. to n. 10. Moreover all places of scripture cannot be thus expounded of a Metaphorical fire, as that of St. Mathew; that Bodies are condemned to this fire, *which was prepared for the Devils*, who are spirits. Thus far we will agree, that souls are not said to be burnt with this corporeal fire, unlesse it be by way of Metaphor onely, as *burning expresseth the most smarting torment vulgarly known by all mens experience*; and as it expresseth a torment caused by natural fire; for this is a true fire, and not onely metaphorically called so.

12. Concerning the Grecians, I conceive most of them, who misliked the putting of true fire in Purgatory, did chiefly take their mislike out of an apprehension they had, that those who did averr true fire, did also affirm a true reall burning of souls, and not onely a tormenting of them by such an afflictive pain as was called burning, upon that account which I now gave. For I finde the prime Patriarch

arch of the Grecians, *Gennadius*, in his explication of the Council of *Florence* (in which he was one of the chief) writing thus, *Sect. 7.* *The souls which depart less perfect in satisfaction, are destinat'd to pains and fire: Not to fire that is combustive; but to a purging fire; and with that temporal pain, and that fire they are purged from their faults.* Perceive you not, how he admits of a painfull purging fire, but not of a combustive action; which we do not also allow; but in that metaphorical way just now declared, which he will have no difficulty to admit of.

13. This painfully purging fire then, being elevated as an instrument of Gods Revenging Will, to produce in such a degree, or intensnes, that afflictive spiritual quality, with which the soule is tortur'd untill she hath fully undergone those pains due to her sins, acteth so long, and no longer, than his Justice moves his Will to apply it; that is, till those due pains be paid to the last farthing, see *cap. 23. n. 4, 5.* Then Justice moving the Will to surcease, that fire, which acted onely as *Obedientially elevated by his Will*, can now act no further. Behold the mystery of surceasing from action by *pure cessation.*

When

When the Rack is not applyed, the pain ceaseth. Doe but remove the Candle, and the light, which was here before, without entrance of any new quality, is chased out of the room: Yet cap. 24. n. 1, 2. I shall assign a form, which excludes all this pain and grief.

14. I conclude, that if any Philosophy could ever bring to light any new demonstration, (for all that is yet alledged is but a new rallying of old often defeated Arguments) by which all fire in Purgatory might be quite put out; yet they would serve only to cast a smoak into the vulgar Readers eyes, by which he might be a while dazled, so as not to see how little it maks to the purpose of proving these souls cannot be tormented with any other pains, *endable* before the day of Judgment, because they be not tormented by true corporeall fire. Our opinion stands unshaken, as long as God hath power left him to produce any interior spiritual quality, which can work a tormenting effect upon a soul, during his good will and pleasure; or be expelled connaturally, when God shall raise that soul by the light of Glory, and by a *Species* effective of his Facial Vision, to be partaker

partaker of those Pain-chasing joyes of Heaven.

CHAP. XXI.

An Answer to those who object, that these pains are to no purpose, bear no proportion with the sins, and have no duration suitable to a soul.

Some object, that the torments we put in Purgatory be to no end, seeing neither their souls there, nor ours here reap any benefit by them. This hath had a sufficient answer in the last chap. n. 2, 3. I add farther out of St. Tbo. in Suppl. Q. 71. a. 6. *The purgation of the soul by Purgatory Pains is nothing else, then the expiation of that guilt, which binders us from entrance into Glory.* Which we have shewed to be taught also by the Council of Trent. By undergoing

undergoing then these pains, this obstacle hindering immediate entrance into glory, is removed. Whether the pains be by true fire, or no, is nothing to our main Question; so that we may be allowed to put such tormentes as may cease, when the pain due to sins, being fully paid, God by the light of Glory elevates the soule to Beatifical Vision, by which all these pains will be expelled, even as by a contrary form, naturally inconsistent with them.

2. Again, they object, that if by suffering these torments entrance into heaven is obtained, they will not now be torments, but pleasures. For most painfull exploits be meere delights to men of undaunted spirits. Certainly, seeing you speak of men, pure forgetfulness did create this objection. I say, *create*; for it is clearly made of nothing. Had ever any creature a courage so truly generous, as that of Christ our Lords was? Had he not a most intuitive knowledge of all those (as I may say) infinite and immense goods which would be caus'd by his Passion? And yet did this hinder his soule from being sad even to death? Or did this make that saying false, *Attend and see if there be any grief like*

like my grief? When virtue gives patience, she doth not take away the true sensible feeling of excessive pains. And yet the torments of Purgatory do not cause the entrance into Glory, as Christ's Passion caused the innumerable goods purchased thereby. For *Removens probibens est tantum Causa per Accidens*, as the Philosopher saith. Their liability to suffer, and being adjudged to suffer upon account of their own negligence, is an impediment to enter glory, and not a cause of it. It is no delight, but an excessive affliction to be even thinking of how great goods they are deprived, and to how great torments they are most justly adjudged for a negligence, which by all reason ought, and with small difficulty might have been avoided by them. Again, no strong apprehension of any Object can divert the soul from feeling that which torments her, in that manner, according to which, we did explicate her torment in the former Chapter, num. 6,

7.

3. This Objection being defeated, Philosophy starts up, and proclaims us *Simplicians*, for holding that proportion, which we put in suffering torments after

the rate of the greatness, or smallnesse of the offence weighed out to each soul by the ballance of divine Justice. For it is a simple thing to compare things of a kinde so different, that no comparison can be made between them. As if one would say, *An Eagle flies, as fast as a Mole is blinde.* And what differs more (say they) then corporeal things from spiritual. Every sin is a spiritual act of the Will, and the punishment which we put proportionated to this sin, is a corporeal action of the fire in Purgatory. What proportion can there be between smar-ting so bitterly, and sinning so carelessly or maliciously? How can so long a continuance in flames keep an exact propor-tion with such, or such enormousnes in sinning? I answer first, that our Adver-saries themselves confess, that in the last day some are to be burned, either grievously or longer than others, according as their sins have deserved. If lesse fire then will purge such as built only stubble or hay, then those who built wood, &c. Why may it not do so now, that is, whilst the soule is in Purgatory? Secondly, dare they say, the bodies of the Damned be not tormented in Hell proportion-ably

ably to their sins? Or that the glory of the glorified bodies in heaven shall bee-quall in all Saints, & not proportionable to their merits? Thirdly, doth not scripture it self teach us the proportion which we hold? So *Apoc. 17.* *As much as she bath glorified her self in delights, so much give her of torment and grief.* So St. Paul calleth some sins wood, some hay, some stubble, for their greater or lesser obnoxiousness to Purgatory-fire. Did *Job cap. 6.* use the Comparison of fooles, when he wished to have his corporal affliction put into the same scales, and weighed against his spiritual offences, or sinfull acts of his Will? *Would to God my sins, and the Calamity which I suffer, were weighed together in a pair of scales.* Doe we not read *Levit. 6.* a guift appointed to be offered *According to the estimate and measure of the sin?* Fourthly by this objection all the Latine Church stands accused of folly; for this is known to be her doctrine universally; yea this very proportion, of which we are so taxed, is proposed by the Latin Church to the Greek, in those words which I gave you *Chap. 5. num. 12.* And it is expressed by St. *Thom.* in *sup. Q. 97. a. 5.* out of

St. Gregory in these words. *The fire of Hell is one and the same; but it doth not after one and the same manner torment all sinners; But so much as each ones fault exacts, so much punishment shall be suffer.* *L. 4. Dial. C. 43.* The same proportion we have seen in my fifth Chap. num 4. taught by Origen. And num. 6. thrice in one breath delivered by St. Greg. Nyssen. And Chap. 7. num. 5, 6, 8. we have shewed St. Austin to stand mainly upon proportion between the enormity of offence, and the time of staying in torments: which he holds to be by corporeal fire, as hath been shewed in the last Chapter. Again Chap. 7. num 10. We have seen the same of St. Eucherius. And Chap. 8. num 1. out of Euseb. Emiss. And num. 6. out of St. Julian. And it is proved by the practice of the Church in the Grant of Indulgences, which I have largely proved Chap. 12. For some Indulgences remit only such a proportionable part of paine, as answers to the third part of the sins, &c. Fifthly, if they turn desertors of the Latin Church, and fly to the Greek, they will there also finde this proportion maintained? Witnesse their cheife Patriarch *Gennadius*, who in his

his explication of the Councell of Florence
Sect. 7. writeth thus, *Those who depart
with true repentance (as hath been often
said) He sends to Purgatory, assigning each
one the time in which he is to be purged, accord-
ing to the proportion of his offence.* Sixthly,
Randing to Reason we say, Reward, or
Punishment, may wisely be proportioned to
merit, or demerit, whether there
be any proportion in their Physical En-
tities or no. The Physical nature of
acts is not the thing God looks upon,
in order to Reward, or Punishment.
Their moral goodness, or malice, gives
them all their estimate in Gods book.
So he Rewards with corporal, and earth-
ly blessings many spiritual acts; Honour
given to Parents, with long life; and so
often the spiritual acts of the finning
will are chastised with corporeal punish-
ments. Even wicked *Antiochus*, calling
his hainous offences to mind, knew
to utter this verity: *Matth. 6. 13 I have
known therefore, that for that very cause these
evils have found me.* See Chap 23. num. 9.

10. &c.

4. Now we must make full room for
their Approaching Demonstration, con-
vincing the former world of Ignorance,

for teaching the paine, and graise of a separated soule to be encreased by its longer continuance, or diminished by its shorter Duration. What a mistake (say they) is this? For as one Angel cannot be said to be three ells long, and another foure, or five, with correspondence to the measure of our place; so neither their spiritual substance (or their spiritual acts inherent to their substance) can be said to correspond to the measure of our Time: to which they are no more lyable, then to our Place. And as our Ell cannot measure out this to a spirit; so neither can their Duration be measured out by our Clock, or Sun, or *Primum Mobile*. If you will look upon any spiritual Entity, with a commensurating eye, your eye must be fixed only upon the necessity *that* there is, exacting that such spiritual substances, after their Creation, should still exist, or that such spiritual qualities, after their production, should still inexist: There is no natural Agent, which can destroy the Being of a Spirit. Only the Author of Nature is then able to do it, when he will offer force to Nature by Miracle. After that a Spirit hath his existence, there is an

an absolute necessity, that this existence should ever be continued. Whence by nature every Spirit is ranked in a transcendent line, above all that is subject to time. Speak not therefore hence forward of tormenting a Spirit more, or lesse, by a longer or shorter continuance in torment. Concerning Spirits nothing is to be talked of, but of their *Necessary Existence*, and the necessary inexistence which their acts of griefe, or joy have. If the griefe that inexists in the will be more tormenting, it is because it is necessarily so by its own nature. If it torments lesse, it is because, by its own essence, it is a lesse smarting torment. Whether the Duration or Continuance of this Existency be longer, or shorter, (as we use to fancy) it matters not in order to making the griefe greater or lesser. Now as the state of separation in a soule freed from the Body, hath a necessity of being till her Reunion with the Body; so every act, inexistent to a separated soule, hath the like necessity of inexisting in the said soule. For that act by nature is spiritual, and consequently not subject to time, but superiour to it. Whence all such acts must

last till the soule shall cease to be separated, that is, till the last Resurrection. Again, the spirituality of each act makes it indivisible, and by consequence incapable of a Duration, or Continuance, which involves the having succession of parts. Moreover the acts of the will, produced by a soul in the state of separation, are produced by her, when she is now in a state, in which, at the very first being thereof, she naturally hath a most full, clear, and distinct view of all circumstances which were considerable. Whence follows, that her acts so produced, are for ever in that state, unalterable: Because in that state, no new thing can ever occur afterwards, to move towards such an alteration, which did not as perfectly occur at the first. Here therefore can never be any strife raised by any supervenient object, to dispossesse the first act of her lodging, taken up at first in a Will guided by such an Understanding, as shall never be enabled to represent things otherwise afterwards, then at first.

5. Here you see their Grand Engine, with all its several wheeles, upon which with irresistible force (as they think) it

it is rais'd up against us, and so vigorous-
ly managed by Philosophical armes,
that at the first appearance of it in the
field, Victory is proclaimed by them, to
be already won against all the Universi-
ties of the Christian world. So that
hence forward all Divinity must truckle
under this new Philosophy. I must
therefore crave leave to take this Engine
in peices, only to look more distinctly
on each part. And if thus looking upon
it, viz. with two eyes, one of Faith, the
other of solid Divinity, doth not crack
it quite asunder, so as to make it rather
a bugg-beare to scare boyes, newly pee-
ping into the Schooles, then any way
formidable to grave School-men, I dare
give my credit for crackt.

6. First then to that first part of the
objection, which labours so hard to
prove, that length of time in Purgato-
ry-paines brings no addition to them.
How little this agrees with their own
doctrine, how much it disagrees from
the doctrine of the Church, hath been
largely declared *Chap. 17. num. 12, 13.*
&c. But I know it is now my turn to
answer, not to object. I say then, that
concerning Spirits' being incommensu-
rable

rable by our measures of time, or place; we may well plead, that all which belongs to our purpose is, whether we be assured of this verity or no? to wit, that for certaine Spirits have some true way of having their acts measured by a true time, what way soever this is; even as after a true manner they may be in a place, though after what manner this is, may be disputed. For if this verity be made good, then it will clearly appear, that Spirits may be lyable to such a change, as our opinion requires: that is, they may at first have acts of greife, and sorrow in Purgatory, lasting so long (according to that manner of time which is proper to Spirits) and afterwards have acts of Joy, and Blisse in Heaven, though still they be segregated from their bodies. It is Scripture, *That as Jonas was in the belly of the Whale three daies, and three nights: So shall the Son of man be in the heart of the earth three daies and three nights.* Mat. 12. 40. By the Heart of London, we meane the middle of London: by the heart of England, we mean the middle of England; so by the heart of the Earth, we mean the middle, or centre, of the Earth, where all vulgarly

garly conceive the Receptacle of Hell to be. Whence *Holy Fathers* understand these words, of the soule of Christ separated from his body descending into Hell, and staying there till the third day; and not of his body being buried in the *superficies* of the earth. Of no man, because he is buried, do the Scriptures ever say, that *He is in the heart of the Earth*. Neither will any Catholike be found to have owned this Interpretation. Hence then we have, that a separated soule may make a stay of three dayes in such a place, and no longer. Whence St. Thomas 3. p. Q. 52. a. 1. ad 3. *The soule of Christ did descend to Hell, not with that kinde of Motion with which Bodies are moved, but with that kinde of motion, with which soules are moved; of which in the first Part. Q. 53. ar 4. he demands, Whether the soule of Christ did make any stay in Hell?* He answers. *As long as his body remained in his grave, so long his soule remained in Hell.* So that this be allowed for true, measure time by what Duration you please. Even so will I say, of one whose body hath laine ten yeares in his grave, *That as his body hath been so long in his grave, so his soule hath been so long in Purgatory*

Purgatory-Pains. And as the body of *Abel* remained dead before Christ's Resurrection, a thousand and a thousand times longer then Christ's body had then been in the grave; so his soule remained a thousand and a thousand times longer in *Limbo*, then Christ's soule did; yea it hath now been above a thousand six and hundred yeares in Heaven, whether his body be there or no. And so it is true, such a soule was first so long in Purgatory, and since that hath been so long in Heaven. An other hath had a shorter, an other a longer stay. Let this time be measured with what kind of Duration you please. So long (I say) as this is true, we have all that we desire. Yet if fire, or any Corporeal Agent, be elevated by God to torment the soules in Purgatory, in the manner declared in the last Chapter, then our time can measure, how long that Agent, hath exercised its operation upon such a soule; and so give an exact account of the length of the soules torment by the measure of our time. But it is not our time, but a true time that I stand upon, whether it be of a quite different nature from our time or no; of which more

more in the next Chapter: I say, by a true time a soule may make a stay of three or foure moneths, yeares, or Ages, in Purgatory, and then cease to be there, as soules staied truly so many, or so many yeares in *Limbo*, and then ceased to be there, and began to be in Heaven. So it was very truly said by an Angel, who is a most pure Spirit, *The Prince of the Kingdome of Persians resisted me one and twenty daies, until Michael one of the cheife Princes came to my ayde*, Dan. 10. 13. True then it was, that the Angel Guardian of *Persia* continued his act of resistance to this Angel for *one and twenty of our daies*; and then (and not before then) Michael coming to notifie Gods pleasure, the Angel Guardian of *Persia* desisted from that act of his Resistance; what kinde of act soever it was, it lasted 21. dayes, and then ceased.

7. Now if you please, let us consider that, which was so much stood upon, concerning the necessary Existency of spirituall substances, and their inherent Acts; for this will exceedingly elucidate the matter. All that can be

be required, is most briefly and accurately thus expressed by St Thomas. 1. par. Q. 10. ar. 5. Eternity is a kind of middle state between eternity and time. This Eternity is not capable of Priority, or Posteriority. For seeing precedent, and subsequent cannot be together, then of necessity, when that which is precedent slips away, that which is subsequent must follow; and so there would be an alteration made in eternity, as there is in time. We must therefore say, that seeing eternity is the measure of things permanent, according as any thing is removed from a permanency in being, so far it is removed from Eternity. Some things are removed from a permanency in being because their Essence, either is the subject of transmutation, (As the Essence of corruptible things is) or else consists in transmutation as Motion doth, and all such things are measured with time.

8. Some things are less removed from Permanency in Being, because their essence neither consists in transmutability (as we said the Essence of Motion did) Neither is it the subject of Transmutation (as we said corruptible things to be) Yet those things have Transmutation adjoyned to them, either actually or in possibility; as the bodies of the Heavens, whose substantiall essence is (indeed)

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Intransmutable; yet they have this intransmutability of substance, together with transmutability according to place. (For they are still rowling about and changing locally) Likewise as is clear in Angels (the same is to be said of separated souls) that they have their essence with transmutability according to election, for as much as concerns their nature; And with *TRANSMUTATION* of Intellection and affections, and of Place, according to their manner (of being in a place) And therefore such Creatures, as these, are measured with Eternity, which hath no Priority, or Posteriority; but they may be conjoined to them. All this St. Thomas, evidently shewing how Priority or posteriority may be conjoined to them that is to Angels, or souls, by change of Intellections and Affections.

9. Whence you see the Eternity of the Soul admits indeed of no Priority or Posteriority, for as much as concerns her Substantiall Essence, or Being: But yet she may have many things lyable to a true time ad joyned unto her; as to be so long united to the Body, so long separated from it, to rejoice so long, to grieve so long, to be so long here, so long there, after that manner that spirits can truly be

be in a place. Hence St. Tho. distinctly noted that spirituall substances, for as much as concerns their intellec[t]ions and affections, in which there is succession, are measured truly by time. Hence also it is that St. Austin l 8. super. Gen. ad. lit c. 20. saith. *To be moved by time is to be moved by affections.* But the same spirituall substances, considered according to what is essentiall to them, (so as to be what they are) they are measured with Eternity. And *in this their essence, there is no difference of past and future.* But such a difference there may well be, *Only according to the Mutations adjoyned thereunto.* For so they may be suffering first, and sorrowfull in Purgatory; and after that be blessed and joyfull in Heaven.

10. Now then, with a commensurating eye I will look upon the soul, and the acts inexistent in the soul. I see indeed that according to her substantiall Essence she is to be measured, not by any kinde of time at all, but only to be considered according to her necessary Eternity, incapable of Priority, or Posteriority in order to her being what she is: according to which she can neither, at her first existence, be accounted young, or after ten millions

millions of ages, be accounted old; agreeable to what Aristotle saith of things Eternal. 4. *Phy. tex.* 120. Yet notwithstanding I look upon the self same spiritual substances, as having several spiritual qualities, or accidents, both adjoined, and yet adjoynable unto them; which have no such Eternity to be allowed to them, but are truly subject to transmutation, and by being so are measurable by a true time, having true Priority, with true and real succession; so that what was Precedent, may slip away out of the number of things that have an actual being; and what is *Subsequent*, begin to have an actual being; which it had not before the other slipt away, or ceased to be. This is true Time, and that measure, by which we shall, in the next Chapter, both see spirituall acts to be measured, and also answer to what some conceive they can demonstrate against us.

11. Moreover looking upon those souls as separated, or as considered according to their state of separation, I can not see, why this state should be accounted Eternall. For the soul even according to her own nature, is

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made to be the form of the body, & hath a naturall apperite to be reunited unto it, for which see what we have said cb. 18 n. 4.

This state then, according to the natural exigence in the soul is mutable, and so subject to a true time. For a change to reunion shall succeed this state of separation. And so her acts, even upon this account, are subject to a true time but however we shall by and by, see them to be so upon another score. That this state of separation must needs last in the soul, untill her reunion to the body, doth no more make this state to be Eviternal, then her state of conjunction with the body, in this life, makes this her state of Conjunction to be Eviternal; because of necessity she must remain conjoyned, as long as this state of Conjunction lasts; as well as she must remain separate, as long as the state of her separation lasts.

12. And as in this state of Conjunction, her substantial Intransmutability, by which she is unchangeable in what belongs to her essence, hath adjoyned here unto it great transmutability, and severall alterations, as of being now joyfull

full, now sorrowful, now to be placed truly here, now to be no longer placed here but there, where she was not before; so the same substantial Intransmutability of the soule, in what concerns her Essence, doth not in the state of separation, make her incapable of having several acts, or qualities adjoyned to this her spiritual substance, which are truly lyable to change and alteration, and consequently commensurable by a true Time. And so, in this state she may first be sad, and placed in Purgatory, in that manner which soules can truly be in a place; and, after so long sufferring there, be thence transferred to Heaven, and raised to see God.

13. For if you fix your eye upon these acts, to take view of what Necessity they by nature have to be continually perpetuated, or eviternal, yea to be continued even during the whole state of separation, you shall finde nothing (but our Adversaries supposing their own new Philosophy for assured verity) which can make these acts be accounted Eviternal, or to have so much as a necessary Permanency for this state of separation. And it is most false, that because these

acts be spiritual and indivisible, therefore they must of their own nature be Eviternal, as spiritual substances are. For these substances are Eviternal by reason of their necessary Permanency in that being, which they have once obtained; not only because they have no contrary to destroy them, but also because God, who gave them this their Being, is obliged as author of nature, to conserve them. In these Acts of Intellection, and Volition the matter passeth far otherwise. For they, in several respects, are subject to transmutability, which makes them lyable to be measured by a true Time, which may number and measure their changes, and alterations, naming the one first, the other second, because it succeed the first, &c. and counting also the delay, or Rest that is between these changes. For as St. Ibo, 1 Par. Q. 10. a. 4. notes. *True time is nothing but a measure of Motion, or change, yea a measure also of Rest from motion in things changeable.* Such as we shall prove these acts to be in the next Chapter. Where also we shall further declare, that if this motion, change, or vicissitude be in corporal things, it makes them

them measurable by our ordinary vulgar time. But if it be in spiritual things, the change, or motion is measurable by as true a Time, as our ordinary time is, though it be a time of a quite other kind. Yea if those Alterations and vicissitudes in spiritual things, happen, just when our time is here flowing, there may be given as convenient account of them by our time, as there is given of the three dayes stay of our Saviours soule in Limbo, and of the stay of Abels soule there above three thousand yeares ; of the stay which the Angel Guardian of Persia made in his aſt of Resistance for one and twenty of our dayes. But of all this, and also that which remaines last in the Objection, concerning, Spirits, or soules separated seeing all at the firſt, that ever they ſhall come to ſee afterwards, we ſhall now more commodiouſly treat in the ensuing Chap-ter.

CHAP. XXII.

A fuller Answer to what concerns Duration of Acts, and their mutability; clearing our Authors from Ignorance in Spiritual Natures.

Our Adversaries, as inconsiderable as they are, want not the confidence to taxe us (that is, all the Catholike world, as appeares by my 15. Chap.) of ignorance in spiritual natures, evidently betrayed in our Opinion, as they say; into which we are also said to have fallen, for not sticking close to that doctrine of St. Thomas, which denies all kind of composition by way of discourse unto Immortal Spirits; because this kind of Operation of our understanding happens hereto us, only by occasion of the

the body, with which the soule being so closely conjoined, and in a sort muzzled (as we may say) is enforced to work out by degrees, and one thing after another, all the knowledge she attaines to. This she does by long & hard hammering of the Memory upon the Phantey, so that we some times call our very hands to ayde us, by rubbing of our foreheads: whereas Immortal Spirits do their work in a moment, by a simple, but a most piercing apprehension; which, being all at once furnished with compleate Species of all such things as are naturally knowable by them; all that knowledge, which ever they are to attain to, is suggested at their first being-created knowing Creatures. For even then the very definition of each intelligible object, and all the Principles, from whence any verity may be gathered, stand uncovered before their sight. So that no knowledge is here got by degrees, as it were by writing in the understanding, first one thing, and after that another, as it happens in us poor par-blinde Creatures. But that vast Tome, which comprehends all the knowledge naturally due to such a spirit, is dispatch-

ed all together, with one clappe of that all-expressing Presse of this Admirable Intellectual power ; in which all *species*, like Characters, come forth ready ranked at that moment, in which the Creatour gave a Being to this rare Creature. When this first stamp is over, all remain unalterably finished, as farr as Nature can go ; & *Finis* may be printed as at the end, though this be also the beginning : For here Nature hath put up her more then Herculean Pillars of Eternal Adams-
mant, with an unpassable *Non plus ultra* upon them. This is made apparently true, because all the causes being as ready for action at the first, as at any time following, the whole effect must as necessarily be put at first, as at any time following. This is the substance of that sublime Philosophy concerning spiritual nature ; the ignorance of which makes us (they say) justly charged of mistaking wholly, what belongs to those Nobler Natures.

2. In this Objection I cannot but wonder to see all Catholike Schoolmen, without exception, taxed of ignorance, which they, above all men in the world, have all their lives been unweariedly

riedly labouring to eschew. Those who advance this bold Censure, either are no School-men, and consequently no Schollers in Divinity, and therefore not to be regarded; or else they are such School-men, who, by teaching ignorance to be in all others, manifestly teach that it may farre more probably be in themselves, as being very inconsiderable, when compared to all these lights taken together, which have so illustrated Gods Church for these last five hundred yeares. Secondly, I wonder to see St. Thomas himself, amongst the rest, stand accused for missing grossly, by not following St. Thomas.^{or} For what Scholler knows not, that this Prince of Divines (so stiled in all Universities, where no one of our Oponents had ever yet the credit to be with honour cited) is not only a clear maintainer of our opinion, but a so of this particular doctrine, which teacheth spiritual substances, in what concerns their Acts inherent to them, to be lyable to change and alteration. I gave you but just now his own words, affirming the *Intransmutability* which is in the Angels, considered according to their spiritual substance

stance to be joyned with transmutability of Intellections, and Affections. Againe 1.p. Q. 5 ar. 3. ad 2. Although the understanding of an Angel be above that time with which Corporeal motions are measured; yet in the understanding of an Angel, time bath its being, according to succession of Intelligible conceptions: And so, seeing that there is a succession in the understanding of an Angel, all things which are done, are not present to him at all times.

3. Behold here, in the first Authority, Transmutability of Intellections and Affections joyned to that Intransmutability, which Angels and other spirits have according to their spiritual substance. Behold, in the second Authority, how Angels and spirits are taught to be above Time, only according to that Essence of theirs, which only is Intransmutable in what is substantial unto it. But as for their Intellections, and Affections, they being absolutely Mutable, are, and may be so changed, that it shall be most true at the first to say, *Such an Angel, and soule doth not know this thing, and bath no affections concerning it;* and yet afterwards the Contradictory Proposition to this shall be most true, viz, *that such an*

an Angel, and soule, doth know such a thing, and hath such and such affections concerning it. Yea all that is said in both these Propositions might be most true, even though there were no Corporeal motion of the Heavens, or Sun, or any other Body, by which our time might be measured. Hence it is made evident, that there was a time, in which the first Proposition was true, and the second false: and after that, another time, in which the second was true, and the first false. And this might be, whether our Time be or be not. There is then another true measure of true Time; though that time be different from ours, and proper only to spirits.

4. Yet, as we noted in the end of the former Chapter, When this Priority and Posteriority of spiritual Acts, by accident, happens to coexist to our Time, (which is measured by Corporeal Motion) a convenient account may be given of it by the measure of our Time. For we most truly say (as St. Thomas notes) that, *as Christ's body remained so many hours dead; so his soule remained just so many hours in Limbo.* Thus in our language we truly

truly measure the stay of souls in Purgatory. *As such a mans body bath been severed from his soul so long, ten or twelve years, &c. so his soul bath been in Purgatory. Pains so long; ten or twelve years, &c.* And this may be done alwayes, For no soul was in Purgatory, or shall ever be, but at such a time as our Corporeal Motions were, or are happening here on Earth. Of which more by and by,

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5. At present all our labour must be to shew, that in Angels, and consequently in separated souls, there is a true succession of Intellections and affections; so that these spirits know not all at the first, which afterwards they come to know, in the manner expressed in these two propositions which even now we did set down. I say then it is most false, that the soul, as soon as she is separated, is furnished by God, as he is Author of Nature, with the infused species of all things, which ever at any time she is to know in that state. True it is, she is then by God, as he is Author of Nature, furnished with all that knowledge which naturally is due to her; which is a farr lesse knowledg, then naturally is due

due to Angels as the Angelical Doctor teacheth, 1 Par. Q. 89. Where concerning the Angels themselves, Q. 55 ar. 2. he also teaches, that together with their nature they received the knowledg of all which is by Nature due to them. But yet even they, may afterwards come to have knowledg of that, which from the beginning they knew not; because that knowledge was not then due to their Natures, when they were first created. Wherefore God, proceeding as the Author of Nature, did not give them at first those *Species*, or that modification of those *Species*, or any other like Principle, as was requisite for that knowledge, which as then was undue to their nature. wherefore an Angels Essence, with his first Act, is not compleatly productive of those subsequent Acts, untill it receive new *Species*, or some such other principle. It is not therefore true, that all requisite causes were as ready for action at the first as at any time following. Yea it is most contrary to the solid Divinity of St. Thomas, and to many verities which we know by faith, to say (as our Adversaries do) that Angels and separated souls have never no new acts of either understanding

or will, which they had not at the very first; but still remaine unchangeable, and unalterable in the acts they first entertained. This may be evidently convinced several ways.

6. *First*, It is false to say, that Angels know all future casualities, which depend on our free will, before they happen, as St. Thomas teacheth. *1. Par. Q. 57. ar. 3.* After these things have hapned, it is true of many of them to say, that they are *Now* known unto the Angels. If before hand the devil knew, I would not consent to such a temptation, he would not have tempted me therewith.

7. *Secondly*, There *ar. 4.* It is false, from the beginning to say, that Angels know the secrets of our hearts. But afterwards, when either we, or God, open these seorets unto them, it is true to say, *Now they know them.*

8. *Thirdly*, At the beginning it was false to say, *Now* both good and bad Angels know all the mysteries of grace, and who shall be damned, who saved, and the severall degrees of each ones damnation, or glory. But afterwards when each ones judgment is over, it will

will be true to say, Now they know all this. That this is now false, is made evident by those words of the Church, saying, *Deus cui soli, &c. O God to whom alone is known the number of the elect, who are to be placed in Heavenly Felicity, &c.*

9. Fourthly, Q. 89. ar. 8. Separated soules, according to their naturall knowledge do not know what passes here among us, according to that of Job. 14. *Whether his Children be noble, or ignoble, he shall not understand.* Yet these souls; even out of Heaven, as St. Ibo. there observes, can know, what those do who live here, either by the souls of those who come to them, or by Angels, or by Devils, or by the Spirit of God revealing it to them, As St. Austin also saith *De cura pro mortuis* c. 15. So when the soul of St. Simeon or of St. John Baptist, told the other souls in Limbo, that our Saviours coming to release them was so near at hand, they had new Acts of Joy.

10. Fifthly, Q. 62. ar. 1. The Angels were not created in supernaturall Beatitude which consists in the sight of the Divine Essence. Whence manifestly follows, that when

when afterwards, they came to see God, they had new acts of understanding, and Will. And here. ar. 3. ad. 2. St. Tbo. well notes. *That there could not be together in the Angels an act meritorious of Beatitude, and an act of Beatitude, which is fruition it self; seeing that the one act is an act of Grace not as yet perfected, the other act (to wit that of Fruition) is an Act of Grace perfected.*

11. Sixthly, Q. 62. a. 5. It is true to say, The Devils were once in state of Grace, and not badd. For to say the contrary (saith he) is to contradict the Authority of Holy Scripture. For, Jas. 14. it is written, *How didst thou fall O Lucifer who didst rise (so bright) in the morning of thy Creation?* and Ezek. 28. *Thou wert in the Paradise of God.* and Jo. 10, 11. *I did see Satan, like lightning, falling from Heaven.* And 2 Pet. 2. 4. *The Angels finning are said to be Pulled down (from their former higher state) with Ropes of Hell.* And again these sinfull Angels are said, Jud. 6. *Not to have kept their principality; and to have forsaken their house.* Whence it issaid of the devil, John 8. *He did not stand in truth* Upon which words St. Austin l.11. de civit. c. 15. *We must needs understand*

understand this so, that he was in the Truth, but did not remaine in the Truth. And O-
rigen Hom. 11. in Ezech. *The Old Serpent* did not presently go upon his breast. Whence to affirme (as our adversaries must be inforced to do) that *the Devils*, at the first instant of their creation, were evil by the sin of their own will, contradicſ the authority of Scripture, as St: Thomas saith, and he adds, *Therefore by the Doctors this Opinion is rejected as Erroneus*, How convincing is all this !

12. *Seventhly*, Q. 107. ar. 1. Angels can speak to one another ; but to speak is to notify their conceptions to those, who before did not know that they had such conceptions then in their minde; therefore after their speaking, that is made known by one angel to another, which was unknown to him before.

13. *Eighthly*, Q. 106. a. 1. Inferior Angels are illuminated by superior, which St. Thomas proves to have been taught in the Church by St. Denis, disciple to St. Paul. But to illuminate is to communicate some worthy knowledge, which before was unknown, Ergo, whether should we follow St. Denis and St. Thomas, or Aristotle in this point.

B b 14. *Ninthly*,

14. *Ninthly*, It is an Article of Faith, that the Blessed Spirits hear our prayers, and by the ^mare moved to assist us: But when we were not as yet in the world, it was not true to say they heard us praying, and were moved to help us upon account of our prayers.

15. *Tenthly*, The souls in Limbo at that moment that Christ descended into Hell, not being joyned to their bodies, had Acts of Joy, which before they had not; that is, they had acts of fruition of Christ's glory, which before they only hoped for, and hence, even then, before the Resurrection of Christ, their former state was as truly changed into a Paradise, as that of the good thief was, to whom Christ said, *This day thou shalt be with me in Paradise*. Before that day which was Good-Fryday, it was false to say, *The soul of St. John Baptist was in Paradise*, but the next day (which was the day before the Resurrection) it was true to say *Now St. John Baptist's soul is in Paradise*, Why then may it not be also true, *This day such a soul is in Purgatory, to morrow such a soul is not there, but in Heaven*? see more of this c. 4. n. 9.

16. *Eleventhly*, The soule of Moses, Mat. 27. Luk. 9. did speak with Christ
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concerning his Passion, by such an Act, as that soule of this could not have at her first separation, when Christ could not be spoken unto: for he was born many yeares after. Neither did Christ speak this to his soule, before Christ had a Being himself.

17. Twelftly. St. Michael did contend with the Divel a bout the body of Moyses. Jud. 9. The body of Moyses had no being at all, for above two thousand yeares after the Angels were created. The Divel then, at the beginning, had not any knowledge of this body, such as he had afterwards. This then was done, by a new Act. By a new Act the soule of Abraham spake with the soule of Dives, which came long after him into the other world, when the world had now had Moyses and the Prophets, Luk. 16. By a new Act the Divel hears the Witch of Endor, calling upon him to raise up the Ghost of Samuel. 1 Kings 28. By a new Act, When Toby did pray with teares and bury the dead, and leave his dinner, Raphael did offer his prayers to our Lord. Tob. 12. 12. Raphael did not this before Toby did these things; but when he did them, as the Scripture saith. By a new Act also the same Raphael did tye up

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the Divel in the Desert Tob. 8. 4. By new *Actis* he moved the body, which he assumed, now this way, now that way, and his tongue now to speak this, now that, &c. By a new *Act* the Angel Guardian of Persia did for one and twenty dayes resist the other Angel. Dan. 10. 13. This act of Resistance he had neither before nor after, but yet he stayed in it one and twenty dayes. By new *Actis* Angels rejoice at the Conversion of sinners. Luk. 15. By new *Actis* both they and the Devils shall hereafter know the time of the day of Judgment. By a new *Act* the Divel knew that text to be in Scripture, which he cited to our Saviour. Mat. 4. 6. This he did not know at his first creation; for then that was not Scripture. How evident be all these instances? And the contrary to all these, & many such like most apparent Verities, our Adversaries are enforced to teach. What a long traine then of absurdities attends this Principle of theirs, teaching, That spirits are incapable of ever having any new *Actis*, which they had not at first? Of which see what we said largely, chap. 17. num. 1, 2. &c.

18. For a further Demonstration of the contrary, I argue thus. The Divels
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(in their opinion, if they speak consequently) are not tormented by fire, but by the inordination of their own sinful affections found in them at their fall; which affections, when they did sin, they did entertaine with complacence and pleasure. But now these very affections be their torturers. Mark how you contradict your selves. For is not this to put a manifest alteration, from what passed in them at first. For at first it was true to say, *These sinful affections pleased them with delight.* But now it is true to say, *They torture them with unspeakable greife.*

19. Having now superabundantly demonstrated that, in which the maine difficulty is, to wit, that in incorporeal spirits there is a true change of Acts, and consequently a true succession of one act to another; one having a being, when the other had not; and the other beginning, after the former, to have a true being; it evidently follows that spirits, according to these their Acts, are lyable to a true Time; though the nature of this their time hath no essential connection with our time. But their Alteration and Time would have

B b 3 been,

been, though no Corporeal motion, or alteration should be in our Inferior world. Yet accidentally, by reason that such acts of spirits fall out to coexist to this our Time (which is here flowing extrinsically in respect of them) this extrinsical measure may give us a convenient account of the durance of such things, as may have chanced thus to coexist to our known measure, as hath been said of the Continuance of Christ's soule in *Limbo*, and other instances above specified. And because what concerns separated soules, all that befalls them, falls out so, as still to coexist to some part of our Revolutions of time (which that state shall not out-last) this measure, though extrinsical, and accidental to their changes, comes to be very fit, in regard of us, to afford us a convenient account, by a measure known to us, of the length, or shortness of several contingencies which befall these separated soules. Hence we truly say, For so many dayes, moneths or years, since the body of such a man lay dead with us, his soule hath been in Purgatory; but after that she was assumed to Heaven, and hath been there so many years,

years, and at such a yeare rejoiced much at the great conversion of Nations, then happening ; or at the glorious entrance into Heaven of such, and such legions of Martyrs, as suffered such a year, &c.

20. When our Corporeal motions, and changes shall end with this world, and that shall be fulfilled, which the Angel sware, *Apoc. 10. 6.* *That time shall be no more;* yet that Time, which is proper to spirits, shall continue ; they still having variety of several Intellections, causing also several Affections answerable to them. For according to such acts. *Time bath in them its succession,* as St. Thomas saith *1. Par. Q. 57. a. 3. ad 3.* And *Q. 62. a. 5. ad 2.* And it is still to be noted out of him *Q. 10. a. 4.* *That this Time of theirs is not only the measure of Motion, but also the measure of Rest from Motion.* Whence we said, the Angel Guardian of Persia did rest, and remaine in his act of Resistance twenty one dayes, and no longer. And if he should after, our Time is ended, have some other act of equall continuance to that, he would know a way how to express the duration and continuance of it, not only to himselfe,

self, but also to other angels, in such a language as should make it perfectly understood, how the duration of that act differed from the duration of such acts, as had continued only ten, or twelve of our days or hours; & though we here understand not the manner, in which this is done, yet who can doubt, but it is a manner very well understood to separated souls.

21. For us it might well suffice to speak of the liability, which spirits have to time, according to their acts, as St. Tho. speaks of them in order to their being truly in a place, in *suppl. Q. 68. ar. 1.* To souls (saith he) after their departure, their proper Receptacles are assigned, as Heaven was to the Angels; in which receptacles they are, as in a place, after that manner which incorporeal things can be in a place; though not after any manner known to us, or with which we are usually acquainted. But they are in a place after a manner agreeing to spiritual substances; which cannot plainly be manifest to us. Thus the Prince of Divines and Angelicall Doctor contented him self, with knowing that souls be truly in a place, as Angels be truly in Heaven; though he confessed their manner of being

ing in a place to be unknown to us. Why then should not both the ordinary sort of people, and great Schollers also, content themselves to know, *That as properly as Christ descended into Hell, as truly as St. Michael either did, or at any time shall ever be in heaven, so truly some souls are in Purgatory, for a longer, others for a shorter time,* though we know not the manner how this time is measured by them. But as I know Christ's soul descended into hell, and came thence the third day, and St. John Baptist's soul came from thence the third year, &c. though I know not how these souls counted that time, so I truly conceive some souls to have a longer, some a shorter stay in Purgatory; though I know not how they count it, or measure it out. It is sufficient for me, that even as presently after St. John Baptist's death, a man might have truly said *his soul shall come from Limbo within three years,* so the soul of such a man, who dyed this day, shall be delivered from Purgatory within three or four years, or months, or dayes; howsoever it is that this soul doth measure this time; and it shall be *as true after this time to say, This soul is now in heaven, as it is true to say, St. John's soul*

soul is now in Heaven. Yet if souls be tortured by corporeal fire, we may by our time, measure how long that corporeal Agent stayed in the action of torturing this soul. But it is farr from being a hard matter to a scholler of an ordinary capacity, to conceive that succession of acts which we have seen to be in spirits, and to constitute a true and proper time, though of a different nature from ours, seeing that a true Priority and Posteriority may be counted by it. And this is incomparably more intelligible, and freer from all absurdities, with which we have seen the contrary opinion to swarne. And the swarne will be infinitely increased by saying, that the very Entity of each spirituall substance is her own Act; for then all the manifold instances, by which we proved spirits to have new acts, will prove spirits to have changed their former substantial Entities; unlesse they can prove those Instances to be false, which is impossible.

Now we must satisfie a Question or two which will be demanded of us. Doth a greater or lesser time, coexisting to a spirit

spirit, make any change in a spirit or not
No, The pure passing by of time doth
nothing even to us, much lesse to spirits
But again it is demanded, Whether, if
there be no intrinsecal change, there can
be any addition, intrinsecally made of
inward grief, for example, in Purgatory.
I answer there cannot be made any ad-
dition of grief, by that thing which makes
no intrinsecall change even here in us,
in whom (as hath been said) the pas-
sing by of time doth nothing. This Ar-
gument then would prove, that even we
here, are not more tormented by conti-
nuing longer time in torments: For the
passing by of time breeds no intrinsecal
change in us; and where no intrinsecall
change is wrought, there can be no ad-
dition of any new grief. Do you not
then see, that this way of arguing con-
cludes either nothing, or else to much,
which makes the argument worth no-
thing? As then you must answer that in
us, the passing by of time, though it puts
no inward change, yet by putting it self,
it puts space of time for new grief to be
put, or for the former to continue, which
could not be, if there were not space of
time to put it. It is not the passing by of
time

time which torments; but that torments us which puts this grief in a new time, and so prolongs our torture, which it could not do, if no new succession could be. Time brings nothing to grief, but grief, being put in a different time, of longer continuance, adds a different and more tormenting paine, or (which comes all to one) puts the former paine over and over againe in a more extended time in which this soul rests, or continues in this pain. Apply this now to such time, as spirits are liable unto, which we have proved to be *a true measure of Motion, and also of Rest*: Spirits being lyable to have their acts changed, or continued resting in their first state, become capable of having grief or hope changed into Joy, or Fruition, as when a soul passes from Purgatory, or Limbo to Heaven; or they are capable of staying longer in those painfull acts, which torment them in Purgatory, and by that stay, to stay there longer in torment; which whether it be by the first act all this while continued, or by succession of like acts, makes nothing to the nature of torment, considered as painfull. Whether God sends me to day the very self same individuall

pain

pain of my teeth, which I had yesterday or sends me one so like that in intenseness, that I am equally tormented by it, makes nothing at all in order to my affliction thence proceeding.

22. And after all this, I conceive it will not be hard to answer, that which some apprehend to be an unanswerable Demonstration against all that hath been said of Spirits, being capable to change their first acts. And this is brought as a Philosophicall Reserve to regaine the day, when it seems to be lost by the utter defeat of the former Arguments: the Demonstration proceeds by pressing us thus. Is that Act which succeeds to the first a thing whole, and indivisible, or is it divisible, having parts one after another? I answer, It is an indivisible spiritual act, uncapable of having Parts. They reply; Well then let that permanent Indivisible act, which is the first, be called *A*. and let the second which succeeds after this, be called *B*. Then thus Either *A*. and *B*. must be granted to be immediate in succession; or not to be immediate in succession. If it be said that they are not immediate in succession, but that something mediates, or is between them

them, then it is evident that *B* the second, doth not, immediatly succeed to *A* the first, but some other Act is between them; and so the second is not the second. But if it be said that they are immediate in succession one to the other, then (say they) nothing is between them in succession. For they are not a sunder in succession, That is they are together in succession. Wherefore seeing they be Indivisible, they must needs both be at once, that is, not successively. To this I answer, that *B* the second is immediate in succession to *A* the first. For to be immediate in succession, so that nothing be between them, is immediately to follow one another; and consequently these two are, and necessarily must be asunder; the one being first, the other being immediately next. For where there is succession, there must needs be such a Being asunder. For precedent, and subsequent, cannot be together; but the precedent must slip away, that the subsequent may follow, as truly St. Thomas i Par. Q. 10. a. 5. And if there be not such a succession as this is, neither Precedent will be precedent, nor Subsequent

quent be subsequent, but both will be at once, which is to be without succession.

23. You may finde this obſerved by St. Thomas in a matter very fit to make the anſwer (which we are going to give out of him) clearly understood. For although this Holy Doctor 1. par. Q. 53. v. 3. had exprefly taught, *That the Devil in the first instant of his Creation did not sin.* Yet in the very next Article he teacheth. *That there was no delay between the Creation of the Devil, and his sin, or fall.* Then in his fourth Objection he puts down the very difficulty, here moved againſt us by our Adversaries. For it is ſtill fatal to their cheif Arguments to be the Cleft-away Objections, gleaned out of our Authors, without taking notice of their Anſwers. The Objection then, as it lyes in St. Thomas, is ſet down thus. *The Instant in which the Devil ſinned, was a different Instant from that in which he was created. But between any two Instants, there intervenes ſome time. Therefore there muſt be ſome delay between the creation of the Devil, and his fall.* And his Anſwer, (and alſo our Anſwer) is, *That between every two Instants there is time in the middle, if*

we consider time as a continuated thing, according to Aristotle L. 6. Phy. tex. 2. But in Angels, who are not subject to the Motion of the Heavens (or to our time which is measured by this continuated motion) this takes not place. For their time is taken for the very succession it selfe of the Operations, either of the Understanding, or also of the Affection. Wherefore not without reason we so often inculcate, both in the former Chapter, and in this, that though Spirits, according to their acts, were subject to Time, yet their time had a different Measure from ours. And was of a different nature, as being to be taken wholly from the changes made, in their operations of Intellection and Affection.

24. This distinction for want of knowledge in *Scriptures*, *Aristotle* knew not. And those, who only thought of what was taught them by *Arist.* whilst they attended wholly to *Philosophy*, marked not *St. Thomas* his most solid Divinity. For this Angel of the Schooles, finding by *Scripture*, that there was in the Angels a change, and consequently a succession of Acts, did also, by his deep-diving understanding, observe that there was a different measure of Time, proper to

to them, not vulgarly known to us. But it is a wonder to see, that our Adversaries, who are still reading us a lecture of the Angels, and other spirits, being above all that which we usually call Time, should so forget themselves as to fall upon the taking measure of these spiritual Acts by our vulgar measure of Time, so as to ground that kind of thing, which they would have passe for a Demonstration, wholly upon this Corporal measure of Incorporeal spirits: Yet let us proceed. I say then, that as the Devil in the first Instant of his Creation did not sin; & yet his sin did immediately follow his Creation, so that there was no delay between his Creation, and his sin; though his Creation and his sin were not together; but the one most properly Precedent, and the other by a true succession Subsequent, *and not both together*; even so we must speak of the first Act called *A*, and the second called *B*. Succession therefore can be in a spirit according to its Acts; And spirits may have, after their first Creation, new acts, which they had not at the beginning. This I have proved here, by above a dozen better
Cc Demonstrations,

Demonstrations, then this which they so often miscall by that name.

25. For how can that, but most absurdly, be called Demonstration, which if it hath any truth, will prove soules in Limbo to have had no new acts upon Good-Friday, or the day following, when our Saviours soule, being descended into Hell, communicated its glory to them ; yea to have had no new Acts, when without their bodies, they were transferred in his company to Heaven ? Is that a truth-teaching Demonstration, which will demonstrate, that neither Angels, nor blessed soules can hear our Prayers ? Which will demonstrate, that they cannot speak to one another ? Which will demonstrate, that Angels, Good and Bad, did from their first Creation, know the exact number, and the individual persons, which should ever, at any time, be either saved, or damned, with the particular degree of their paine, or glory ? That they did from their first Creation know all future casualities, depending on free-Will ? The secrets of all Hearts ? All the mysteries of Grace ? the time of the day of Judgment it self ? Which will demonstrate

monstrate, that the good Angels were created in state of blisse, and the bad created in state of sinne and damnation? Which will demonstrate, that the Devils did in the same Instant entertaine with delight those very affections, which, in that very instant, they know actually to be their eternall torments, and not only about to be so?

26. Again, who without indignation can behold a Verity, never yet doubted of in Divinity, to be brought to triall at the Barr of *Aristotles* Philosophy, and to be there condemned, only upon this ground, that this which we teach concerning spirits, keeps not exact touch with that, which *Aristotle* teacheth of Corporeal things? Again, He knows nothing in Philosophy, who doth not know that in this matter of Composition in continuated things, not only the contrary opinion of *Zeno* (in which this whole Objection hath no force) but also the opinion of *A-*

Cæ2 *Aristotle*

ristotle himself (here voluntarily assumed by our adversaries as if it were an undoubted Oracle) lyeth notwithstanding wide open to so many insuperable difficulties, that no wit of man ever yet appeared in the world, able to cleare them. And yet this dark mist of so thick obscurities, must give all the light that can be afforded, to this your foggy Demonstration.

CHAP. XXIII.

C H A P. XXIII.

An answer to those who Object, that the pains we put, have no connexion with the fault; and their being inflicted after the same is remitted.

I.

THE very Origin of our error, (as our adversaries say), is, that we (that is, all the Doctors of the last five hundred years) being no passionate lovers of truth, are nothing eager in the pursuit thereof; but rest satisfied with that vulgar Allegory, that God like a just Monarch governs the world by rewards, and punishments. But they, though men unknown to all Universities and Schools, are notwithstanding, like the high Priests

of Verity, admitted to passe beyond the Parabolioall vaile into her *Sancta Sanctorum*; and there beholding her face quite unmasked, enjoy the full view of her, and thence are elevated to contemplate God after a higher manner. They look upon him as a most cunning Engineere, ordaining each part of this vast Machin of the universe, with such exquisite art, that after he had once given it its first impulse, it should of it self be able to reach that end, which this Almighty Artificer prefixed to himself, when he did first reare it up. This is indeed to make God compleat in his works; so that he is not unworthily put afterwards to supply, and as it were, to mend that which at first was framed lesse perfectly. For surely he is not made a perfect Author of nature, if his proceedings be not according to nature; as they are proved not to be, if he be said to punish finnes, with such kinde of paines, as have not any naturall connexion with the sins themselves, but which are only connected with his own good will and pleasure, voluntarily chusing to inflict such, or such, punishments rather then others.

2. I answer, that if our adversaries will have all things so framed at the beginning by the God of nature, that there is a sufficient vertue communicated by him to naturall causes, to bring all things in nature to the end to which they are ordained; and consequently to bring man himself to his last end of supernaturall Beatitude, this doctrine is both false in Philosophy, and Hereticall in Divinity. It is false in Philosophy; according to which no naturall cause can produce the soule of man. Whence in all nature there is not vertue to multiply that creature, for whom the Author of nature made all other creatures. Nay, without the Author of nature be still supplying such defects, as naturally be in nature, not so much as one individuall creature can be produced by any naturall cause. Not only, because God must still afford his universall concurrence with all causes, but also because he must determine, which individuall effect, of millions which are possible, must at this time, and in this place be produced by this Cause. For example, it must come from Gods determination, why often

ten thousand millions of fires, which might at this time, and in this place, be produced by this individuall candle in this very straw, or flax, to which it is now applyed by me; this, and not rather some other fire different from this, is produced. So also it must come from his determination, why this Individual *Anima*, or Soul of any Creature, suppose of a Calfe, Lambe, or Lion, &c. is produced now in this place, rather then some other individual soul. It did become the Majesty of the Author of all nature, to have all nature thus still looking up unto him, to help her out with that, which without him she cannot effect.

3. It is also Hereticall in Divinity to make natural causes, to have vertue sufficient to bring man by themselves alone to his finall end of supernaturall Beatitude. This was the Heresy of the Pelagians, who did hold it possible by the vertue of nature alone, to observe the commandements of God, and to do all that is exacted of us to Beatitude. Their prime argument was the same, which our adversaries make use of, to wit, that every naturall Agent ought to have power given it from the Author of nature,

to

to obtaine its end. This I shall see presently answered by St. Thomas.

4. But if our Opponents intend no further, then to use that Hackney-argument, That recourse is not to be made to God, when vertue can be found in nature, then our whole dispute will come to this; Whether or no there be vertue in nature, to chastise man for his sins, in such a manner as Scriptures, Councels, and Fathers do teach sins to be chastised. Here from Philosophy we passe to Divinity; by which our adversaries seem loth to be tryed. Yet even Philosophy will inforce them to this tryal. Can they in all nature finde a Cause able to raise the dead bodies of sinners, and to bring them to their justly deserved punishment? which punishment of the bodies, what Natural Cause can everlastingliy effect? & effect it with that proportion, which the gravity of the sin deserves; inflicting greater torments upon greater sinners, and lesse upon lesser, according to that *Apoc. 18.* *As much as she bath glorified her self in delights, so much give ber of torment and greife?*

5. So also, if we passe to speak of pu-
punishment

nishment due to soules in Purgatory, St. Aust. l. 50. Homil. Hom. 16. and with him St. Eucherius Hom. 3. de Epiph. and Eusebius Emissenus expresse this verity to us in these words (which I cited Chap 7. num. 8, 9, 10) So great as the matter of the sin shall be, so great shall be the delay of the passage (through the purging fire) So much as the fault shall exact, so much revenge of the delinquent shall a certain rational proceeding of the flame take: and as much as foolish iniquity shall have suggested, so much shall this wisely raging paine chastise. *Quantum exegerit culpa, tantum sibi vindicabit quadam flamma rationabilis disciplina: Et quantum stulta iniquitas suggesterit, tantum sapiens pena deserviet.* What is this but to say, the chastisement in the other world is such, as Natural Causes cannot reach by their ordinary course. For we must have a Cause chastising so long as the fault deserves, and no longer; not any fire, but a fire governed by reason; not any Paine, but a wise Paine; it must be *flamma rationabilis, Sapiens pena.* See what more hath been said to this effect Chap. 21. num. 3. Wherefore this fire must act as an instrument, elevated beyond its natural vertue, by the Author of

of nature, to be the instrument of his justly revenging will ; and to slacken when, for the prayers of others, Mercy persuades Justice to a mitigation of paine ; or to give quite over, {when that revenging will of God, having seen Justice satisfied, doth no longer apply this Instrument of his revenge. Instrumental Causes, and consequently their effects, do cease, when the Principal Agent doth no longer act by them.

6. But is not this to make God still doing Miracles ? No. God is not said to work a Miracle, when he, as Author of Nature, according to his ordinary providence, supplies the deficiency, which must needs be in Nature to effect several things beyond the reach of Nature. So all nature is at a losse, when any kind of individual creature is to be produced, until the Author of Nature shall determine, why rather *A* then *B* shall come forth, &c.

7. Yea some effects are produced by his hand only, and this without any Miracle, but meerly by the ordinary course of Nature. For dayly, with his own hand he doth create new soules ; he doth give hourely Graces, &c. Saint

Thomas

Thomas 1. P. q. 105 a. 7. inquiring whether such like effects as these, be *Miracles* or no, he saith, that even the *Justification* of a sinner is not miraculous; and yet of all other things this is that, which conduces most to mans end, and to attaining of which Nature should most furnish him. Yet here nature being at a stand, God doth help her out, and that without any *Miracle*. Because (saith St. *Thomas*) such like things, as exceed the faculty of Natural causes, are not done by God, either miraculously, or against Nature, as if it were contradicting himself, as he is *Author of Nature*; seeing that these things be out of the reach of Nature. Wherefore it was not to be expected from Nature to do them. So say I, it was not to be expected from Nature to punish the malice of sin, either according to its full desert, or according to the several differences of several offenders; or according as more, or fewer satisfactory works should be done by them in this life, or done for them by others; or according as they should be received by *Indulgences*, &c.

8. As for your objection, I answer it, as St. *Thomas* answers the *Pelagians*. For

For they argued just as you do, as appears by their objection, which St. Thomas L. 2. q. 109. ar. 5. puts in these words. *Eternal life is the end of man: But every Natural thing can, by that which they have received from Nature, attaine their own end.* Much more man, who is of a higher Nature, can attaine his end by what he bath from Nature. The objection holdeth (saith he) onely in what concerns attaining a Natural end. So answers he. And so I answer. For as mans last end cannot be reached by Nature, so it is out of the reach of Natural Causes, by their Natural operation, to chastise mans sinning, proportionably to his voluntary acting against his supernatural end.

9 Yet in this chastisement of sin, there is alwais in one sence a true natural proportion; that is, such a proportion as cannot but be between the Cause, and the Effect. A Meritorious Cause is a true Cause, or else Christ his Merits had not been a true Cause of our Justification and Glorification, as he most truly is, according to that *Hebr. 5. 9.* *He is made to all who obey him, the Cause of eternal salvation.* And the Councel of Trent, Sess. 6. cap. 7. defining. the Causes of our Justification

Justification faith. The meritorious cause thereof is Jesus Christ, who did Merit it by his most holy Passion. Now if a Meritorious Cause be admitted for a true Cause, than our sins, being the Meritorious Cause of these chastisements, will have that proportion to them which the Cause hath to its Effects. But if you look for a Natural and Physical connexion, as there is no such thing between Christ's death, and our Justification and Glorification, so there is no such connexion between sin, and those chastisements usually inflicted by God for sin.

10. Do but read over the 28. Chapter of Deut. and though that Chapter be very long, yet it containes almost nothing else, but such kind of blessings to those who keep Gods Law, and such kind of punishments to the transgressors thereof, as have no kind of natural connexion, either with the Merits, or Demerits that procure them; but they are sent only by the voluntary choise of God, and are only connected with his Just Will, effecting them at the Exigence of their Meritorious Causes, of which see what is said Chap. 21. num. 3. So the choise of his deserved punishment

ment was permitted to David, either by Plague, Famine, or War, 2 Reg. 24. 13. So the Council of Trent, *Session 14. Cap. 9.* and *Can. 13.* calls such like punishments sent for our sins, *Scourges inflicted by God;* shewing how we may avert them by several wayes, which have no Natural influence towards the removal of their Causes. That such *Scourges of Divine wrath,* as the Church calls them (*Misericordia temporis pestis*) which have no Physical connexion with our sins, are notwithstanding ordinarily sent in punishment of them, and as ordinarily taken away by Prayers, and such other pious acts, as have also no Natural proportion to that Effect, is taught us over and over againe. 2 *Paralip. 6.* from verse 21. to 41. There, Rainefall not from Heaven, for the sins of the people, but upon their conversion from sin, and prayer it is sent them. There, Famine, Plague, Vastity, *Omnisque plaga, &c.* and every kind of Scourge, upon the humble acknowledgment of that Scourge being sent to chastise their sins, and fervent Prayer, they are delivered from it. There, verse 36. When man sins, God being angry, delivers him to his enemies, to captivity, &c. And upon his

his Repentance, and prayer all is well made up againe. So evident it is, that God Leaves not the world rowling it selfon towards its end, without dayly and hourely graces and punishments, favours and chafisements still, by way of ordinary course, proceeding from his Mercy and Justice, without any respect to Natural proportions. Nothing more frequent, then his supernatural grace given at all occasions. But who dare say, that Gods graces so ordinarily shewred down, have any Natural connexion with Causes, requiring Naturally that God should send them ; they being of a supernatural rank.

11. Again it is manifest, that our Adversaries Principles in this point stand in a diametrical opposition, *First to their own selves*, whilst they admit of burning by Corporeal fire in the last Conflagration, to be a proportionable chafisement to finning more or lesse by such acts of the Will, as are Spiritual : *Secondly* to the Council of Trent and Florence ; according to both which Councils he, who should duly receive Baptisme, and dye immediately after it, should also immediately go to Heaven, though by dayly comitting

committing most enormous sins for fourescore yeares together, he shiould have contracted most deeply rooted ill habits and deordinate affections; which death finding in him, shoule according to you be remaining in his soule, torturing it until Dooms-day; of which see what we said *Chap. 13. num. 6.*

12. There also *num 7, 8.* you shall finde an answer, that cannot be refused, to such as object weaknesse in discourse unto us, when we affirm the guilt of sin to be often remitted, though the guilt of paine still remaines unpardonned. We never thought to affirm, that when God is in part pacified, there still remaines in him a boylng of his fury not quite allayed. But we speak of a most rational and just proceeding in God, taughe us expressly in the Councel of Trent, as delivered both by *Divine Tradition,* & most perspicuous and illustrious examples of *holy Writ.* Of which see *Chap. 1. num. 8.*

CHAP. XXIV.

An Answer to such as say, we make these Paines to cease unnaturally, to be inflicted unduly, and to constitute no true Purgatory.

I.

VVE are by some taxed, because we affirm, that when a soule hath suffered the time allotted for her Purgatory, we make the pains to cease without any more ado, and assign no Natural Agent expelling these pains, which is a thing without example in Philosophy. I answer, First, according to what hath been declared *Chap. 20.* That Purgatory fire, acting as an Instrument of Divine Justice, and inflicting such pains as have Meritoriously been caused by such Sins, in the manner

ner declared in the last Chapter, *num.* 5. 9. When now the said Justice hath applyed this Instrument of due Revenge, according to the exigence of the Cause, seeing that the Cause (which is Sin) doth exact, that no further punishment should be inflicted, God, who moderates his action suitably to the exigence of the Cause, is to surcease from applying that Instrument of Revenge, when there is no Cause exacting any further Revenge to be taken. Then he naturally ceases to elevate any longer the fire to act, as the Instrument of his Revenge; whence the fire must naturally cease from action. The Rack tortures as long as it is applyed, but no longer. When the Hay, Subble, Wood is now consumed, the fire hath done its work. That which puts our Adversaries quite out, is, that they are still fixing their eyes upon such Physical Causes as are mentioned in *Aristotle*; and regard not Causes Meritorious, or Demeritorious, according to which the true Divinity of St. Thomas teacheth, all things in the other world to be measured.

2. Secondly I answer, that as such sins exact so great, or so long punishments and no longer; so also the good works of that person, crowned with final perseverance in grace, do exact as a true Meritorious Cause, to have Heavenly blisse conferred, as soon as all stop, caused by sins unexpiated, shall be removed. Wherefore as the Sun beating upon the windows, as soon as the wooden leaves which hindered his entrance are removed, enters with his beams into that room and there is need of no more but removing this impediment: So here, as soon as the impediment put by sin, is removed by full satisfaction, the rayes of divine glory do presently illustrate the soul; and consequently all paine must naturally cease. Thirdly I say when nature by death hath put a man out of this world, she hath put his soul out of her reach. Here then the Author of nature according to his ordinary providence, treats each one, as their works, (merits or demerits) require. So that now in this state, the nature of a meritorious Cause occurs to be considered by Divinity; and Aristotle his Philosophy must stand in great part out of doores. Now as the Merits

Merits of good works do exact to have the light of Glory, and a proportionable Species to Beatificall Vision infused into souls stained with no sin, to elevate them higher then their naturall understanding can reach, that is, to the sight of God; so ill works have deserved to have that revenging fire, (or some such other Agent) elevated to torment them in a manner proportionable to the desert of their finns, which manner of tormenting exceeds the force of naturall Agents, unlesse they be supernaturally elevated; in the manner which we declared in the last Chapter from *num. 4.* to *num. 9.*

3. Others object, that in our manner of Purgatory no pains at all should be due. For we affirme, that in the instant of separation of the soul from the body, the soule excites her self to a most intense act of Contrition; which being done with so great Charity, all guilt of venial sin is wholly expelled. Now if this act hath such efficacy as to take quite away the guilt of these finns, it should also by good consequence have the like efficacy to take quite away the paines due to these finns. If we say, this act

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cannot

cannot cancell these pains, because it is produced by the soul, when now the terme of life is ended, (during which terme only she is able to make satisfaction by her own Acts) they urge us to tell them, how it comes to passe, that this act of Contrition, produced in that state, can have efficacy to remit the sin, and yet not be effectuall to merit the remission of pains due to the sinns forgiven. Besides all that Bellarmine hath in answer to this objection, *l. l. de Pur. c. 10.* I finde in St. Thomas two answers, the one is *4. dist. 21. art. 2.* Venial sinne (saith he) can be taken away by an extrinsicall Cause as by a Sacrament, as it is manifest in one who is asleep, who after his desire of receiving Baptisme, having committed a venial sin (unrepented) before he fell a sleep, is baptised in his sleep. This man by the vertue of baptisme obtaines remission of his (unrepented) venial sin. By which it appears that a venial sin may be cancelled by an extrinsicall pardon, without an intrinsicall retraction of it by the will. But now (saith St. Thomas) although after this life there be no Sacrament, yet there may be something in place of it, to cancell venial sin. And so the very paine of Purgatory, as cooperati-

ting exteriourly, doth abolish venial sinne, grace being presupposed in the soul; and the will conforming her self to grace. So he. I may add that the will also of this soul dignified with grace, doth with all humility, and patience accept of the paine imposed, with a most ardent desire of being purged, even with so penall a Baptisme. For by this name of baptisme, this being baptized in Purgatory fire, is ofteh expressed by holy Fathers, as hath been seen chap. 1. num. 16. Wherefore in a soul so well disposed, this sacramentall kinde of purgation (as I may say) abolishest the guile it selfe of Venial sinne.

4. But the more commonly received and approved answer of St. Thomas, is in quest. disp. quest 7. de peccato veniali. ar. 11. where for the second objection, he puts down what is objected against us by our adversaries, though (after their usuall manner) they take no notice either of his former answer, or of what he answers in this place. The objection is, *That the sin is not changed, unless the will of finning be changed which was the cause of the sinne.* For the cause still remaining, the effect is not taken away. But the will after death can no

more

more be changed (in order to merit or demerit) then an Angell after his fall. Ergo &c. He answers in corp. We must necessarily say, that Venial sins are remitted also after this life even according to the guilt of sin, by an act of Charity towards God; which act is (a forme) repugnant to Venial sins committed in this life. But because the state of merit ceaseth after this life, this act of Charity doth indeed take from them all impediment of Venial offence. But it doth not merit any abatement of their pains. Then coming to answer the foresaid second Objection, he saith, We must hold, that in the life to come there is no Essentiall change in the will, to wit for what concerns our last end, or for that which belongs to encrease of Charity and grace Yet there may be an accidentall Change by removing an impediment (of obtaining glory) For, Removens prohibens est movens per accidens, ut dicitur in 8. Phys. The removing an impediment is but an accidental kinde of change. and then ad. 9. um. Veniall sin, for as much as concerns the guilt of sin is remitted (to the faithfull departed) by vertue of the grace, (inherent to their souls) not as this grace is inherent to them by way of a habit; for so this grace and veniall sin can stand together. But it is remitted by this grace

grace, breaking forth into an *Act of Charity* detesting *Venial sinn.*

5. This answer is most satisfactory; for when the separated soul sees her self in Grace, and hath now a most sublime knowledge of the perfections of God, and a horror of all things, which even in the least degree, are displeasing, and contrary to him, she, with all her powers, out of pure love, detests all her former venial affections; and offers her self readily, humbly and patiently, for satisfaction of them, to undergo what pains Divine Justice shall impose. This act is not indeed meritorious because made after death. Neither is it satisfactory so, as to take away the paine due to those venial sins. But it cannot but take away all spot of venial sinn in this sense, in which this spot is nothing else but the said sinn unretracted. For now this act contains a perfect retraction thereof, which is a forme as inconsistent with any venial sin, as light is inconsistent with darknesse: see St. Thomas in 4. dist. 2. q. 1. ar. 2. Hence you clearly see how such spots or blemishes, of the soul can be cleansed by putting a form, rectifying their deformity, and yet the pains cannot

cannot thereby be asswaged. For though this forme be diametrically opposite to the sin it self, as it is the sinfull act remaining unretracted, yet it hath not the least opposition, or inconsistency with the pains due to that sin: due I say unto it as to an Offence past, and never satisfied for in this life, the only time allotted for satisfaction. Had the same act been produced in this life, it might have had the nature of a satisfactory merit. How requisite a condition to all merit it is, to be a Way-faring person, see Chap. 20, num. 5. For when night is come no man can work, see ch. 19. num. 10. St. Austins interpretation of these words, shewing the day of satisfaction and meriting to end with the day of our life.

6 How then (say you) comes it to passe, that the soules can be holpen in the other life by satisfactions made for them by others, seeing in that state they cannot satisfie for themselves otherwise then by Satisfiacion, as Divines speak? Saint Austin in *Enchirid.* cap. 109, 110, 119. and *de cura pro mortuis* Chapter first and last, and out of him St. Thomas in *Suppl.* q. 71. ar. 3. constantly teach, that the soules in Purgatory, by their good

good works in this life did Merit, that by the prayers of others they might be helped after this life. For they all had a care to depart in that Charity, which linketh together all that are partakers of the Communion of Saints; by which all that is done in my behalf by my freind, is accepted as done by me. And thus you see how, to this very effect, their own Merits, put in this life, have availed them. Do not object against us then, that we teach the Merits of others to be available to them, but not their own. For if you speak of Merits you must speak of what is done in this life, in which only the state of Meriting is to be found. If you mean they can Merit in Purgatory, you are quite out; without perhaps by Meriting you mean impetrating. That they there do pray for themselves, is not denied by us. *Leffus de jure Just. lib. 2. cap. 37. dub. 5. n. 23.* It seems not to be doubted, but that those in Purgatory do pray for themselves, that they may be freed from their paines. For whosoever is in grievous affliction, and knows there be remedies, by which he may be freed, there is no doubt but he may beg to have them applyed to him. But the dead know there be such remedies

medies as Masses, Prayers, &c. Why then should they not pray God to excite the faithful to apply these remedies to them. Then he adds. It is credible they pray for the living, because it is not to be doubted but they are careful of their freinds ; for Charity inforces them to this. Bellar. lib. 2. de Purg. cap. 15. speaks much more fully. He shews by the testimony of St. Gregory, that the soule of *Paschasius* did Miracles in Purgatory. By the testimony of St. Peter Damian, he shews the same of St. Severin. He shews how 2 Mach. 15. *Onias* and *Jeremy*, yet in Limbo, did make most available prayers for the Jews, and how *Dives*, even in Hell prayd to have favour done to his brothers, Luk. 16. Then he adds. Finally it seems not to be doubted, but that they (the soules in Purgatory) pray for themselves, notwithstanding their torments.

7. But do not hence inferr, that if they being highly in Gods grace, be praying also most continually & fervently for themselves, that we should soon see Purgatory left empty. For I answer, these soules are not more holy then *Abraham* was, and yet he stayed two thousand years in Limbo; and *Abel* the Proto-Martyr

Martyr of the world stayed above a thousand years longer, notwithstanding all his fervent prayers, and the fervent prayers of others for the coming of the *Messias*; all the Angels also continually and fervently begging to have their vacant seates repaired, and to enjoy the grateful company of redeemed Mankinde. So also all the most holy Apostles, Martyrs, &c. are still praying for the Resurrection of their bodies; and yet we know not how many thousand yeares they may remaine without them.

Saint Thomas in *Suppl. q. 71. ar. 1.* saith very well, *Impetraction can extend it selfe to obtain allthings, which are within the bounds of Gods well ordered power.* Now we know that God orders his power to work, as moved not by mercy only, but also by justice; by which perhaps he was moved to ordaine, that the paines due in the other life be not ordinarily remitted, but by Satisfaction made, either personally by the delinquent (and then it is clear that those in Purgatory cannot by their prayers shorten their Purgatory) or by such Satisfaction as others mercifully offer up for them, and in their name; which being thus, by the guift

of

of the living, made theirs, is by God accepted as theirs; which St. *Thomas* often inculcates. Now if the soules know, that the divine providence hath ordained, that they should have no relief, but by satisfaction exhibited, they know it is in vaine to pray for the contrary, and so they make no such vaine prayers. For their friends they may pray, because prayers, as impetratory, rely upon Gods pure Mercy and Liberality, by which the living are capable to be holpen, though not the dead, otherwise then by Gods mercifully accepting of such just Satisfaction, as is offered in their behalfe. Hence I conceive it was that *Lessius* declared the prayers made by the soules for themselves to be addressed to God, to beg of him that he would please to excite the living to offer up Satisfactory works in their name. All their help coming from the Satisfactory vertue of these works, will fall farr short from exhausting Purgatory or making it quite empty.

8. It is indeed true, that severall Divines teach that prayer, not only as it is a satisfactory work (and so puts the satisfaction which Justice requires) but also

also as it is Impetratory, and as it relies merely upon the pure liberality of God, in order to obtain its effect, is available towards the impetrating mitigation of paines to the soules in purgatory; for which opinion *Conink* is most eager, *disp. 11. de. purg. dub. 7.* And in this opinion, the prayers of the souls made for themselves, may obtaine some mitigation, directly by their own prayer according to Gods well-ordered liberality. But you must know; that this opinion is not held so certaine by other Divines, who commonly teach, that our prayers made for the soules, do not obtaine any releif for them, by way of impetrations; but only as they are satisfactory good works, they put the satisfaction exacted by divine Justice. Concerning which see *Suarez. Tom. 4. in 3. p. disp. 48. s. 5.* Now if this be so, it will be evident, that no prayer of any souls in Purgatory made for themselves, can afford them any assistance, but indirectly in the manner which we declared out of *Lessius.*

9. And hence will appeare a cleare reason why the soules by prayers made for their own relief, cannot help themselves directly. For all prayer made for any soul

soul in that state, is only so farre availeable, as prayer hath a satisfactory vertue, and not as impreatory. Whence also follows, that the prayers of the souls in Purgatory, though they may be very efficacious in impreating severall favours for the living (when these favours are only such, as are obtainable by prayer, as prayer is impreative and relies only upon the pure liberality of God) yet because their prayers have not that satisfactory vertue, which is proper only to prayers made in this life, and which alwayes puts what is required to satisfie Gods Justice, they cannot by these their prayers, effect any mitigation of their own pains, except it be only indirectly by impreating of Gods pure liberality, to move others to exhibit satisfaction in their behalf. This Divinity is not broughte out of the Skullery or Kitchin (as some have inconsiderately said) but may be maintained, as probable, even when a most rigorous examine shall be made of the principles, from which it is deduced. But in what manner it is most effectuall for us to obtaine any request, by offering up our devotions for the souls in purgatory, we shall have occasion to speak in our

our second part, ch. 7. Here I have been the longer in this point to make good what there I deliver.

10. Others object, that we destroy all true kind of Purgatory ; yea that we make soules farr from having a capacity of being purged. For if by that act of Charity we here speak of, all the most Venial spots and staines be taken away, there remaines nothing to be cleansed or purged. For the smarting paine, which we put still to be suffered, belongs not to the purgation of any spot, or staine remaining. It is one thing to be punished ; another thing to be purged. To be suffering and cleansing differ extreamly. I answer out of St. Thomas in suppl q. 71. ar. 6. ad. 3. That the purgation of the soule by paines of Purgatory, is no other thing then the expiation of that guilt, whicb binders a soule from entrance into glory. And againe in this sence, he saith, 4. dist. 12. q. 2. ar. 2. That the remission of the paine belongs to the entire remission of the faults.

11. To be tormented is not indeed to be purged. But to have a guilt of being justly lyable to torments, is a notable blemish to the soule, with which guilt

her unexpiated sins have left her stain'd,
The taking away of this staine doth properly belong to her purgation. It is a great blemish left in a man, who after the commission of some hainous crime, hath only cancelled them so imperfectly, that still, in respect of them, he deservedly stands lyable to be imprisoned for six, or ten yeares more. Such a blemish as this, is left in each soule, departing with sins so imperfectly cancelled by some small fruits of Penance, that still the soule retaines a most just lyability to such and such punishments, of so long, or so long continuance. That which takes away this blemish is properly said to cleanse, purge, purifie, &c. Now though to be punished is not generally speaking to be purged; yet when there is a real debt of undergoing such a punishment, by the payment of which the blemish, we speak of, is taken away, this punishment is properly called expiatory. For the being punished by it is to be really acquitted of this debt, so as by the suffering of it we are no longer justly lyable to further punishment. But this great blemish, which did consist in the just lyability to further punishment

ment, is quite taken away. To be thus punished, is truly to be cleansed, purged, and purified by these punishments, rightly, in this respect, called Purgatory.

12. What more common in holy Fathers then to affirm the purgation of the stained soule to be made by burning, that is, by that smarting paine caused by true fire. So *Origen* lib. 8. in ep. ad Rom. *Some are reserved for penal purifications, that the flames may cleanse them*, and *Hom. 13. in Jerem.* By burning they are purged. And *St. Ambrose*, *The sons of Levi are purged by fire*, and *St. Hilary* in *Pf. 118.* *In this indefatigable fire severe torments are to be undergone, for the expiation of the soules guilt.* And *St. Basil* cap. 9. in *Ilfa.* *Terrene things shall become fuel for that chastising fire, to the advantage and benefit of the soules.* All these texts our adversaries cited against us, as you may see *Chap. 19.* And yet all of them do, expressly against them, put such a fire, as now, in the interval between death and Judgment, is still Baptizing, cleansing, purging by hourly taking away some part of that blemish, or justly liability to pain. So that if a soule were at the beginning so blemished, as to be justly liable to ten

years punishment in Purgatory, every daies punishment takes away part of that blemish, or liability: Whence half of it is quite abolished after five years, and the whole after five more. But as for our adversaries, they are so farr from putting any such true Purgatory now in this interval between death and Judgment, that they plainly put a stinking standing poole of all their former sinful affectious, remaining unpurged, uncleaned, unpurified, even till Doomes-day, as hath been further declared *Chap. 17. num. 4.* Yea when Doomes-day comes, the fire, which they put, may indeed burne, rage, smart, torment, and punish; but it doth not cleanse, purge, or purifie. Whence then also they put no fire which can truly be called Purgatory. See *Chap. 17. num. 5.*

13. Certainly though I did hold that strange Paradox of our Adversaries, teaching that the soules till reunited to the body, could not change her first acts imbraced by her in state of separation; yet I would never put her to imbrace, and hugg, even till Doomes-day, such filth and ordure as they make her; and this when she should be purged

ged from her former contaminating affections, according to all Fathers and Catholiques. But I would put her purifying, cleansing, and rectifying herself from all her former deordinations, conceiving an irreconcileable indignation against them, proceeding to an immortal hatred inconsistent with them, yea throwing them from her as far as the East is from the West, and closely with both armes imbracing most amorously those infinitely amiable perfections, which she well understandt to be in God. This, I suppose, would farr more become a solid Divine and a true Christian Philosopher. I would put her first Act thus fixed upon God, and out of ardent affection to him, breaking forth into a high detestation of her former sins, and hence taking all her Paines with invincible patience, offering her self ready, by suffering them, to make him all satisfaction. This sounds like Divine Philosophy, and True Philosophical Divinity; but the other hath little of the Christian Philosopher in it.

Es 3 CHAP. XXV.

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*Those are answered, who object that we
gain-say the phrase of Scriptures, Fa-
thers, Church, Council of Florence,
and Benedict the 11.*

I.

THeir bullets being spent, they be-
gin to shoot powder, to make a
vaine crack, and blow the smoak of it
into the Readers eyes, that he should
not observe how much all they object,
make against themselves, whilst they
make it seem to be a little against their
Adversaries. They object our opposi-
tion to the phrase of Scriptures, which
expresses prayer for the dead, made to
the end they may be absolved of their
sins; whereas we put all their sins al-
ready cancelled by that Act of Char-
ity, into which the soule breaks forth in
the instant of her separation, as hath
been

been said in the last Chapter, num. 4- and 5. I answer, that Scripture indeed saith 2 Mach. 12. *That twelve thousand drachmes of silver were sent to Jerusalem, to offer sacrifice for the sins of the dead.* It doth not say, this money was sent to pray for accelerating the Resurrection, but to cancel the sins of the dead; to wit, that they might remaine absolved and acquitted from them, as the sins still remaine in the guilt of paine due for them. And in the same sense it is there said to be a holy thing to pray for the dead, that they may be absolved from their sins. For it is a most common phrase, not only of the Church, but also of the Scripture it selfe (whose stile the Church doth immitate) by the name of *sin* to understand not the guilt of *sin* it selfe, but only the guilt of paine caused, and left by the precedent sins. Do but note this, and you shall see all their flashing powder vanish into smoake.

2. That this is true appears by these texts. *By mercy and truth Iniquity is redeemed,* Prov. 16. 7 *Redeem thy sinnes with Almesdeeds* Dan. 4. *Almesdeeds free from sin,* Tob. 4. *Almesdeeds is that which purgeth sin.* Tob. 12. *Water quencheth fire, Almesdeeds resisteth*

refist *sin*, Eccl. 3. And in *Leviticus*, and the book of *Numbers*, you may perhaps an hundred times finde mention of sacrifices for remission of *sin*, and still *sin* is taken only for the remission of the pains due for *sin*; the taking away of which paines belongs to the perfect forgivenes thereof, as we said out of St. *Thomas* in the last *chap. num. 10.*

3 In vaine then do they object against us, that *Scriptures*, *Liturgies*, *Fathers*, *Councils* do still speak of *prayer* to obtaine remission of *sins* for the *dead*. For so all the *texts* which I now cited of *alms* *deeds*, expressly speak, as if *sins* were remitted by them. Yet it were *Hereticall* to say, that by *alms* only, though never so plentifull, any deadly *sin* could be forgiven. *Though I distribute all my goods to the poor yet have not charity, it profits me nothing*, 1 Cor. 13. Now then as in all these *Texts* by this word *sin*, the *pains* due to forgiven *sin* be understood; so in all places which speak of *praying* for the *sins* of the *dead*, by *sin* we understand only the *guilt* of *paine* left by *sin*, and to be undergone for *sin*. Indeed to our *adversaries* these places are unexplicable: *For they deny any guilt of paine to be left,*

left, when the sin is forgiven as hath been declared, *chap. 13. num. 4.* How then do Alms forgive sin? Again the Church, as clearly prays for present remission of sin in behalf of the dead, as in behalf of the living. But our adversaries affirme no sin to be remitted unto the dead, until Doomes-day.

4. If you aske how sinns be remitted in the world to come? I answered you, *chap. 18. num. 12, 13.* If you demand, how be every mans works tried by fire, so that some suffer detriment? I answer, because if any mans works have left any guilt of pain in the soul departed, Purgatory fire shall make her suffer those paines, of which she stood guilty. By this fire some part of those pains is hourely taken away, as I declared in the former chapter, *num. 11, 12.*

5. Next they object the usuall speeches of Fathers, concerning Baptising by fire correcting, and amending by fire, thus expressing a Baptisme & cleansing from that which is truly called sin. I answer they expresse a Baptisme, and purging from that, which I have demonstrated the Scriptures usually to call sin; to wit sin remaining in the true guilt of paine caused

caused by it, and truly blemishing the soul, as we did see towards the end of the last chapter. But as for our adversaries they neither put before or at the last day, such a fire as can be said to Baptise, or purge from any thing which is usually called sin by Scriptures, as I shewed ch. 17. num 4, 5. Immediately after death they are so farr from putting any thing that is Purgatory, or containing a purgation of depraved affections, that they put a continual stay in them till doomsday.

6. Again they object, that Fathers speak sometime, as if God did hold the souls in Purgatory in suspence concerning their finall sentence, untill the last day of Judgment. I answer, that as yet I could never see any words of any holy Father, which taught this Doctrine. I am sure Scripture it self saith, *Heb. 9. After death follows Judgment, and Eccl. 11. Which way so ever the tree falls that way it shall ly.* The faithfull souls departed see themselves indeed to be sufferers, yet they see they have hope and charity, and be not in a dispairing and blaspheming condition. Whence they cannot but know, that they are neither in Hell nor Heaven;

Heaven; and consequently to be in Purgatory secure from damnation. I know St. Cyprian hath something, which seems to speak of some souls being in suspense concerning their future estate. But he speaks of such as having denied their faith in this world, have great reason to be fearfull of being denied by Christ at the day of their Judgment; meaning the particular Judgment, which follows death, as I shewed, *chap. 19. num. 8.*

7. They object also, that the Fathers speak of just mens passing through the fire of the universall conflagration, I answer that *chap. 19.* I have shewed largely none of their authorities to make against us. But it makes much against our opponents, that (as I have shewed *chap 17. num. 4.*) both Fathers and Councells, put true Purgatory pains in the inter-medial space between death and the last Judgment; many of them using the very name of Purgatory fire for these pains; as *Bede*, who *Psal. 37.* speaking of such as have been negligent in doing worthy fruits of penance, saith, *Therefore it is necessary that such be corrected in anger, that is, should be put in Purgatory fire, now in the intermediall space before the day of Judgment.*

Nunc interim ante judicij diem. St. Austin speaks

speaks yet more peremptorily lib. 24. de civit. cap. 16. *He that will escape eternall paines, let him believe there is no Purgatory paines at all, but such as are before the last and dreadfull Judgment.* Wherefore under paine of Hell paines, true Purgatory paines must be maintained to be now in this intermediall space between death and Judgment. Whereas all this intermediall time the pains they put, are not *pains amending, clenfing, or purging*, but necessarily joyned with all their old filth and ordure. To call such a state *Purgatory*, is to change the very dialect, and language of the Catholique world, which ever by *Purgatory* understood a place, or state, in which souls now after death, before the last day, are purging and cleansing, and not retaining all the effects and remannts of sin; as much at the end as at the beginning.

8. Neither doth the stile of holy Fathers in the expression of the bitterness of Purgatory pains, differ from ours. For they in the clear terms preach aloud, how much these purgatory torments surpassee all, that here is tearmed by the name of torment; of which see my sec. cond

cond part. *chap. 1.* That this purgatory is such, as the scriptures thought fit to expresse by the most bitter pains of fire, and which Fathers call continually by the name of fire, as may be seen by what hath above been cited out of *Origen*, *St. Greg. Nissen*, *St. Paulin*, *St. Austin* and others. But how truly these pains are said to be so excessive without any derogation to Gods mercy, if we speak of a rationall mercy, regulated by a Just will, and such as becomes a God, shall be also further declared in my second part *chap. 1.*

9. Neither be these pains unbeneificial unto those souls, seeing that by the undergoing of them, the guilt of pain, left by their not fully expiated sinnes, is hourly discharging and at last acquitted. Whereas farr more cruelly you make them stay till Dooms-day in that abominable sinck of all their former filth and ordures, much more hatefull to them now, then suffering by any fire imaginable. It is a great forgetfulness in those who teach this, (to say nothing concerning forgetfulness of respect due to our betters) to accuse the whole Latine Church

Church, and all the eminent Doctors and Saints flourishing at least for these last five hundred years; to accuse them, I say, of no leſſe crime then of making God become a *Barbarian*, in thus butchering souls: for harsher language then this appears to have been used by our adversaries.

10. And if they think the Catholique Grecians side with them, they are most grossly mistaken, as I have shewed *Chap. 5.* Yea the Grecians, even now before Judgment, affirm soules to be purged by fire, and to passe from thence to glory. Heare the words of their prime Patriarch of *Constantinople*, *Gennadius* in his *Explication of the Council of Florence*, in which he was the cheife of all the Grecian Fathers there present. Thus then he writeth, *Sect. 7.* *The soules of such as depart out of this world leſſe perfect in works of Satisfaction, are destinatid to paine, and to fire; not a combustive fire, but a purging fire; not sempiternal, but temporal.* With this temporal paine, and with that fire they are purged from their crimes, for which intire Satisfaction was not made in this world. But the sacrifices and other pious good works which are undertaken for them, do profit them, that

they

they may be freed from those weeping and groaning paines of their Hell; and they do shorten that space, in which they should remain there, according to the measure of their sins. And as if a man should be condemned to imprisonment for six moneths, or a year, the Judge hath in his power to shorten his time, at the intreaty of his friends, and to give him free leave to depart. So the soules of some men, condemned for their own negligence, are redeemed from their sins by the prayers of the Priests, and the good works of their kindred; and the merciful God makes them partaker of the kingdome of Heaven. Do you not see here the very chief of the Grecian Church, declaring not only his own, but also the opinion of the Council of Florence, to be that soules are tormented now in this intermedial time, which is after death to Judgment, by such a fire, as is at least painfully purging, though it be not burning? And consequently that soules now by fire are purged, and do not remaine uncleansed from their old sinful affections? Moreover that this time, in which this purging fire hath its operation, causing tears and groaning, is measured according to the measure of their sins, understanding by sin the

the paine remaining due in satisfaction for sin ; which paine may also be mitigated, or wholly acquitted, if due satisfaction be offered up to that end. And in the very next Section, he saith again, *That prayers do shorten the torments, and free wholly from them, as hath often been said.* And in the Answer to the third argument, objecting that there would not be time to purge those who dyed near upon the day of Judgment, he saith, *God is able in one instant to inflict most grievous torments.* Whence is evident, that he with us puts torments by an extrinsecall Agent, inflicted upon the soules, and this with proportion to their sin, though having no natural connexion with it. But of those who dye now, he saith, *Those who now depart in true penance God sends to Purgatory, assyning each one a time, in which he shall be purged according to the proportion of his offence.* How could he more clearly expresse, that the difference of offences make one mans Purgatory longer then another; and that all men do not end their torments at one and the same day. See also what we have cited out of *Chap. 5. num. 12.* and *Chap. 24. num. 13.* And I have been assured from

from the Catholique Grecians themselves, that they hold Indulgences to abate part of our Purgatory, or all of it; as also Priviledged Altars for the same effect. I sent purposely to *Rome* to procure this assurance from their own mouths, whence I am informed that they have whole books, written against such Schismaticks among them, as deny these verities

11. But yet further it is objected, that we gainsay the common doctrine of all, who with Christ, his Apostles, and all Fathers, teach perfect Charity to be the only thing required to Beatitude. Wherefore as soon as perfect Charity is found in a soul, now separated from the body, Beatifical Vision should, as connaturally be infused into her, as a soule ought connaturally to be infused into the body, when the last disposition required thereunto, is already put by nature. Seeing then we put the habit of Charity to be as perfect in the first moment of separation, as ever it shall be afterwards, and affirm also, that the faithful soule, as soon as she is separated, breaks into a most fervent act of Charity; we seem manifestly to tickle

debarre a soule from Heaven for want of something, never yet taught by Scripture, Council, or Father. I answer it is the unquestioned doctrine of the Church, that a Soule truly penitent hath that Charity which Scriptures, Councils, and Fathers hold to be requisite to Beatitude, and to suffice thereunto in its rank. And yet both by the Latin and Greek Church, united in the Council of Florence, a definition was made in these words. *If truly penitent soules shall depart this life before they have satisfied for their Commissions and Omissions by worthy fruits of Pennance, that their soules are purged by the punishments of Purgatory after their bodies death, ar. 3. in lit. Union..*

12. The soules then of those, who are truly penitent, are supposed by the Council to go to Purgatory, because many times they have not made full satisfaction for their sins; whom *Gennadius* called *soules less perfect in works of Satisfaction*. Therefore men may have Charity truly saving, and yet not presently after death go to enjoy that salvation. The Council of Trent Sess. 6. Can. 30. *Let him be Anathema, if any one shall say,*
that

that to every sinner repenting the fault is so remitted, and the guilt of eternal paine blotted out, that there remaines no guilt of temporal paine to be paid, either in this world, or in the life to come by Purgatory, before entrance into the Kingdome of Heaven can be given him. It cannot then, without teaching Heresie, be averred that entrance shall immediatly be given to the Kingdome of Heaven, to every sinner who dyed after repentance, though there still remaine in him the guilt of temporal paine, not discharged in this life, as the Council supposes it may happen. For it expressly saith, that it is to be paid either in this world, or in the life to come in Purgatory, before entrance into the Kingdome of Heaven can be giuen him. And yet the same Council in the same Session, cap. 7. defines, that in every one that is justified (as this truly penitent sinner is) by the merits of Christ's Passion, Charity by the holy Ghost is diffused in their hearts, and is alwaies infused in the Justification it selfe with the Remission of Sins. Behold that, which is true, and therefore sometimes called perfect Charity (though improperly) is given to every one that is justified. Yet this justified man, if he

depart this life, before he hath cancel-
led all guilt of paine, by worthy fruits
of Penance, must pay all this paine in
Purgatory, before he can enter Heaven.
This Charity then is that, which per-
haps some will call perfect in this sense,
that it truly suffices to justifie a sinner,
though it be not perfect in that sense,
which should expresse it to be so perfect
as to cancel all venial sins. And this
our Adversaries must needs allow. For
should he, who hath his Habitual Cha-
rity, in as high a degree as St. Francis
had, thus diffused in his heart, commit
but one small venial sin, and depart with-
out retracting it, they themselves would
condemne this man to Purgatory even
till Doomes-day. If then you call all
Charity perfect, which truly justifieth, it
is most false, that such Charity, joyned
with the guilt of venial sin, or the guilt
of paine due to any sin, doth open Hea-
ven immediately to the departed soule.
For in this case the Council cited de-
fines, Paines to be paid in Purgatory before
entrance into the Kingdome of Heaven can be
given. But if by perfect Charity you un-
derstand such Actual Charity as, ex-
cludes

cludes all, even venial sin, and cancels all paine due to all sin, then it is very true, that such perfect Actual Charity, being found in a soule at her departure (now after Christ's death) opens Heaven gates immediately unto her; and of this Charity, found sometimes in this life, Scriptures and Fathers often speak. Of Charity in state of separation of the soule from the body, exercised when this life is at an end, they make no mention. What then makes this against us? We hold all this to be most true; but we know that *Abraham's* Charity, though most perfect, did not open Heaven presently to him after death. Why so? The sin of *Adam* had put a stop. So the guilt of paine left by sin not fully expiated, puts a stop to immediate entrance into Heaven, until it be fully discharged, as the Council cited clearly averrs.

13. Hence we readily answer, to what some object out of the Council of Florence, and Benedict the 11. For give us Benedict's words, and you shall see how little they make against us; how much for us. They be these, *We define that, according to the common ordination of God, the*

soules of the faithful departed, in whom there was nothing to be purged, when they departed ; Or, if there then shall be any thing to be purged in them, when after death they shall be purged, presently after their departure, and after the aforesaid purgation, in such as stood in need thereof, even before the Resumption of their bodies, and before the general Judge-
ment, **WERE**, are, and shall be in Heaven, and **HAVE** seen, and shall see the di-
vine Essence. Out of these words they argue thus. Nothing can hinder a soul from seeing God, presently after her de-
parture, except only that, which doth blemish and defile a soule. But all, who depart free from Mortal sin, in the first moment of their departure, do (ac-
cording to us) by a most perfect Act of Charity unite themselves to God, by such an Act, as is incompatible with any Venial sin, or other blemish. There-
fore there remaines in their soules no such spot, or blemish, that can hinder them from seeing God presently. I an-
swer, that the guilt of paine left by sin can stand together with this Act, and it is a true spot, and blemish hindring en-
trance into Heaven, according to the words of the Council of Trent just now cited

cited. See more in the former Chap. num. 10, 11, 12. Secondly I answer, that this definition manifestly supposes, that some faithful soules depart this life, *in whom when they departed there was something to be purged.* In this case it is defined, that *when after death they shall be purged, they shall presently after the aforesaid purgation, even before the Resumption of their bodies, and before the general Judgment, see the divine Essence.* Here it is clearly supposed that soules standing in need of purgation, do not retaine alwaies, until the Resumption of their bodies, the sinfull affections found in them at their departure. For if they did, they could never *have seen, or see God before the Resumption of their bodies,* both because there is no such thing with our adversaries, as any purgation before the Resumption of their bodies, but a perpetual staying in their former sinfull affections: And also because such sinfull affections, remaining till the last day, must needs make the soule uncapable of seeing God until that day. And yet the Pope defines, that such souls as these, departing with something needing purgation, *HAVE SEEN, AND*

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DO

DO SEE God before that day.

¶ 4. If any one contend that the Pope only defined one question, and that this was not that One, he will stand refuted by what I have largely proved *Chap 14.* especially *num. 6.* where by the very words of the Pope it is made apparent, that either more questions were moved then one, or that one contained several branches, to each one of which the Pope expresseth himself to extend his definition, and to this in particular. The Subject of his definition is divided into two parts : One is, *Just men in whom at their death nothing is to be purged.* The other is, *Who after death had something to be purged, but now are totally purged.* Here must be understood, that they are totally purged before the Resumption of their bodies, or else most absurd will be the Assertion, which is made in the Predicate, or Definition, *That according to Gods common Ordination, even before the Resumption of their bodies, they have seen and do see the divine Essence.* For if such souls cannot be totally purged before the Resumption of their bodies, how could it be truly Predicated of them, *That they have seen and do see the divine Essence before*

before they resume their bodies. Can they see God, before they be totally purged. How then is it possible that that should have been, and be, which cannot be? Wherefore those, whose Logick most laudably tends to demonstration, if they be not as subject to misse in Logicall demonstrations, as those who never read *Euclide*, are subject to misse in Geometricall Demonstrations, may easily see, that the *Predicatum* will proceed *de Subiecto non supponente*; if capacity of being purged and seeing God before the resumption of the body, be not in that soul, which after death hath something to be purged: Yea if there be not such a capacity as is reduced to act, so that it might be truly Predicated of such a soul, that she actually bath seen, and doth see the *Divine Essence*, before the Resumption of her body. Who knows not the proposition to be false, where that which is *Predicatum*, doth not agree with the *Subiect*, of which it is predicated? and it is yet more remote from *Verity*, if it cannot at all agree with it.

15. As for the Councell of *Florence*, besides what I cited out of it here *num. 4.* there be also these words. *Those souls which after they have contracted the blemish of sin have been purged, either in their bodies (by worthy fruits of penance) or being uncloathed of their bodies (have been purged by Purgatory pains) are presently received into Heaven.* Hence they argue against us as before, that these words suppose the blemish of sin remaining, from which such souls are to be purged. But we likewise answer that this blemish is remaining only in the guilt of paine caused by sin, and therefore commonly called the *blemish of sin*. Much more strongly we retort this dart against them. *For the Councell ar. 3. explices this purging, which is here said to be of soules when un loathed of the body, to be a purging by Purgatory pains, and after this purgation (made by Purgatory pains) the souls (uncloathed of their bodies) to be presently received into Heaven.* Our opponents both deny paines truly Purgatory to all souls, when uncloathed of their bodies whilst they put them not purging or cleansing, any thing that did staine and defile, but retaining al that which at death did stayn and defile; and also they deny

deny, that such souls which had any thing to be purged at their departure, can be admitted into heaven *when unclothed of their bodies.* But of the Council of Florence, see what we have said more fully. *chap. 14.*

16. They frame yet against us as strong a demonstration, as they hope for in this case. They do it thus. Where a difference is so plain betwixt two parties, that it is not possible to be hidden from either, and yet neither part takes notice of it, it is plaine they do not hold that difference, to be materiall. But there was a known plain and unconcealable difference between the Greeks and the Latines concerning this tenet, whether some souls were purged sooner, then others, the Latines putting it down *expressly* (See their words in my *ch. 5. n. 12*) and the Greeks, after having seen the Latines confession, leaving it quite out, and yet no quarrel or disputation arose betwixt them about this point. Therefore neither part took it for a material point of Religion and controversie. The *Minor* is denied, first because our adverfaries do and must grant, that there was no debate betwixt the Greeks and Latines concerning Purgatory, but only about

fire

fire. But if there were no debate (touching Purgatory) but this only, then it is manifest there was no known, and plaine, and unconcealable debate concerning this Tenet, *Whether some souls were purged sooner, then others?* Behold this flashing demonstration already evaporated into smoak. Yea hence appears, that the Greeks were never press'd by the Latines, to declare their minde in this point. For it was apparent there was no need to presse them; because notoriously they were known not to differ in it from the Latines. And indeed the testimonies, which I have cited for this point, *chap. 5.* out of the Greeks, speak rather more home to the point, then what hath been produced out of the Latines. Of the Latter Greeks see there, how clear this is, from *num. 11.* to the end of the Chapter.

17. Secondly, I have shewed there, *num. 12.* How the Grecians joyned with the Latines in that definition, in which (to our apprehension) they have clearly expressed their minds as to this point. For seeing some souls, when uncloathed of their bodies, have lesse to be purged then others, they are sooner purged then others.

others. Now then, seeing the Greeks, joynlyt with the Latines, define *Those souls, which after they have contracted the blemish of sin, are purged either in their bodies, (as those were not, who go to Purgatory) or being uncloathed of their bodies, as is above said, (that is, Purged by Purgatory pains) are presently received into Heaven.* The purgation then of one soul being dispatched sooner then another, one soul is received into Heaven sooner then another; without you can shew. (which yet hath not been done) that the Greeks did then believe all, who went to Purgatory, to be there detained till the day of Judgment.

CHAP. XXVI.

*An Answer to those who say, we ground
our selves upon ungrounded Apparitions,
vainly multiplying Masses, and oc-
casioning multiplicity of unworthy
Priests.*

I.

Having *Chap. 22.* cleared ours from the objection of ignorance, in what concerns spirituall Natures, and having in proof of our Doctrine made good the Authority of antiquity for us, (*from chap. 5. to chap. 11.*) and spoken a part of the Authority of St. *Austin*, and the Histories of St. *Gregory* and St. *Bede*, and of such Authenticall stories, Apparitions and Visions, as we thought fit to insist upon by way of proof, clearing all that we

we could yet hear objected against them; I see no need of making long discourses concerning Revelations, Apparitions and Visions, of which I hold no man able to discourse like a Doctor, without great danger of erring, unlesse God hath made him partaker of such extraordinary favours, to which I am not so much as a pretender. For, to use the example, which but now I toucht upon, as he who never read the first elements of Geometry in *Euclide*, could not but with great mistakes, discourse of Geometry, especially of the hardest points there; as of *Quadratura Circuli*, &c. So those who never were acquainted with these highest kindes of miraculous favours, cannot but be very subject to give a fallible account of them. It is easy for Philosophy to be puzzled with that, to which no ordinary Divinity can reach. This is certaine, that either those whom the Church worshipeth for Saints, have been the most deluded persons that ever lived upon the earth, or else many things in this kind are true, which some are pleased very freely to carpe at. No man doubts, but exceeding great caution must be used in crediting things of this nature,

nature, after a narrow and judicious examine; in which though some writer have not been so punctual, yet it will be a great discredit to Gods Church to say, that all of them have been universally to blame in this point. The Stories in which we have insisted, we have justified to be undeniable. If any one of them, or Thousands of others which might have been alleadged, be but true; our adversaries doctrine must needs be false. And certainly it is most false, which they confidently averr, that the Greeks have no such Stories, as we have concerning the freeing of souls out of Purgatory. The contrary I have proved *Chap. 5. num. 9, 10, 11, 12, 13.*

2 That which remaines unanswered is this. To the people our doctrine seems to give a great occasion of error, and to mislead them so, as to make it their cheife care to attend their dead freinds, or their own souls, with a multitude of Masses, out of a vaine hope to escape Purgatory in few days. Againe, though by plentiful Almes the richer sort can procure these helps, yet the poor man being unable to procure them, must still

lye abandoned in Purgatory, though his sins were fewer, or lesser then those of rich men. The consideration of this seems to afford a strong invitement to procure plenty of riches ; but an invitement not to be found in the whol Bible. I answer that 2 Mach. 12. Judas Macabeus for his departed souldiers, *Making a gathering sent twelve thousand drachmes of silver* (a fare greater sum then poor men can procure) to offer sacrifice for sins of the dead. Which passage St. Ephrem in his Last Testament alleadging, adds, *how much more shall the Priests of the new Testament by their holy Oblations be able to blot out the debts of those who are departed.* And a little before he gives his Brethren, again and again most strict charge to remember him, *Dayly in their Prayers.* Yea to be *Alwayses* praying for him. Because (saith he) by the *Commemorations & Oblations of the living the dead are recreated.* So he, an. 365.

3. By this his Will and Testament we may gather, what was iusually desired in those Primitive Ages, in the Wills and Testaments of the first Christians. That those who were both pious and rich, bequeathed great Legacies to this end, appears by the Gouncel of Chalce-

don, which was one of the first four Councils, which the Protestant Church of England professeth to receive. In this Council, *Act. 3.* *Dioscorus* stood accused, for not having been a faithful dispenser of the plentiful Almes bequeathed to Monasteries, to recommend the souls of those, who had left these Legacies unto them. Yea in the first Council of *Nice*, *Lib. 3.* among the Canons taken out of the Arabick Copy, *Can. 65.* we read these words. *When any Bishop dyeth, let notice be given of his death to all the Churches, and Monasteries in that Diocese, that prayer may be made for him.* They did not expect, till publique fame of the Bishops death should bring to each Parish and Monastery this news. But upon his death order was taken, to notify it particularly to each Parish and Monastery, in which many hundreds, and perhaps thousands of Priests might be found in large Districts, especially in great growth of Christianity. Neither did they fondly fear that this, under the Cloak of Piety, would hide Ambition, in such, as might pretend, that they sought not for rich Myters, but the great plenty of Godly prayers and Sacrifices, which

which should accompany their departure. It is then no new practice, presently after death to procure solicitously, as great a number of Sacrifices, as conveniently may be. If great Legacies be made to this end, so to make this surer, by an Obligation of Justice, or Gratitude, nothing is done which hath not for it the express warrant of Christ himself, saying, Luke 16. and 9. *And I say unto you, make unto your selves friends of the Mammon of iniquity, that when you shall faile, they may receive you into the eternal Tabernacles.* And it followeth that the proud Pharisees heard all these things, who were covetous, and they scoffed at him, as preferring a new thriving devotion to the advantage of his poor Disciples.

4. Neither can I understand, how it consists with Piety, even in our adversaries Principles, to use such loud exclamations, purposefully to cool the laudable practise of such, who by their Will, and Testament leave a firm obligation to their executors, to procure the next morning, or as soon as may be, all those Sacrifices to be offered, which they intend for the relief of their souls, though they shoulde be Thousands: yet

Gg 2 though

thought they should take no special order to have many offered after that time: *First*, because if that opinion be true, which confessedly hath prevailed for these five hundred years in the Church, that souls may be immediately delivered, it cannot but be most solid prudence to procure this Delivery as soon as may be, and not to venture the lying long in Purgatory, in those so excessive paines, upon an apprehended possibility, or at most a probability, that the contrary opinion may be true. For how can this consist with the truest prudence, which persuades a probable inconvenience of importance to be avoided, especially when no inconvenience can ensue upon the avoiding thereof. For *Secondly*, it is evident, that Sacrifices offered the very next morning after their Departure, be to the full of as great value, and efficacy, as those which shall be offered for them a hundred or a thousand yeares after their death; yea probably, of a greater value to most now in Purgatory, who hope not to be there so many yeares hence. One hundred pounds, sent to redeem me, as soon as I am Captive, may be better to me,

me, then a hundred thousand pounds, bestowed for Redemption of Captives twenty yeares after my captivity, when now my liberty hath bee[n] formerly procured, after a tedious and painfull Bon-
dage of eighteen years. *Thirdly* by present Oblation of these Sacrifices their procurement is made unquestionable. Whereas a world of humane casualties may intervene, if order be taken only to have one Massa said constantly upon my Anniversary day. A thousand years will thus passe, before a thousand Sacrifices can be offered for me. Again, how many hundred chances may make void the execution of my Will in this point? And when all shall be performed just as I had ordered, yet no more will be done at last, after so many hazards, then, without any such hazards, I might have procured to be done the first day for my souls good. Certainly, if I had a Purse able, and Mind willing, to make my soul heire of ten thousand pounds bequeathed by me, at my death, to be laid out in procuring prayers for her; I would expressly order, that no one penny of it should be touched by those, whose principles lead them to

think, that it is all one, whether they pray for me this year, or no, so that they do it, though it be ten or twenty yeares hence. And who perhaps, out of such like principles, will resolve to procure, that after their death only I may be remembred by some other, who will use me much after the same manner.

5. If the procuring of so many thousands of Masses offends, give me leave to aske you a question or two. Do not you beleive the torments of Purgatory to be very great? Yes. Greater be the pains of the soul, then of the body. Again, do not you believe, that every Mass hath a special and particular efficacy to procure relief from these torments, or paines? The Council of Trent Sess. 22. Can. 3. excommunicates those, *Who shall deny that the Sacrifice of the Mass ought not to be offered for the dead, for sins, paines, satisfaction.* And there Chap. 2. it teacheth that by the Oblation of the Sacrifice, our Lord being appeased forgives offences, and sins, which are most bainous. And therefore doth much more availe to obtain forgivenesse of only paines due to sins. And Sess. 25. it defineth, *The souls detained*

detained there (in Purgatory) cheifly to be
holpen by the acceptable sacrifice of the Altar.
See my second part Chap. 11.

6. Let us then proceed. If souls be in
great sufferings; if the sacrifice of the
Masse be the very Cheif Help in these suf-
ferings, can we any better way shew our
Charity towards the soul of our friend,
or our own soul, then to procure the
Cheif Help that can be procured? And
if one Masse be a great help, is it not de-
monstrative, that multiplication of great
helps make the relief to be the greater?
Can you tell any man how to receive
his soul after death better, then by pro-
curing the very cheifest kind of relief,
that remaines procurable after death?
What can here be denied by a Catho-
lique.

Again, if it be but true which they
say, that at the Resurrection such grace
is increased to the party prayd for, as is
fitting to be retributed to the prayers
and affections devoutly powred out for
him; and again if it be true, that the
stronger Causes appear to be laid in or-
der to such an effect, the leveller and
firmer is our Hope, the more vigorous,
the more comfortable; then the suffi-

ring soules, by knowing that their refreshment is procured by the prayers of the Church, the more fervent prayers, and the greater number of so effectual Sacrifices they know to be offered for them, the stronger hope and comfort they conceive. And this gives each soul anticipately present sentiment, even in Purgatory, of Hope, Joy and Comfort, springing from the foreknowledge of those advantages, which their freinds prayers shall procure them in the day of Judgment. And I must add, the surer they know that such prayers will be performed, the more comfort accrues unto them. But if they know, that already the Sacrifices, which shall work this effect, be performed and past all hazard of being omitted, because they be not disposed so, that there is only a good appearance of their being performed some foure or five hundred years hence, but that they are surely to be dispatched within few daies, their Comforts will be much more heightened. I suppose our adversaries will not deny it to be most certainly true, that they, who in this world laid meanes of many efficacious prayers for the dead (of which the

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Mass is defined by the Council to be most efficacious) and Sacrifices in great number for themselves in particular, will see themselves; and rejoice in Heaven, to have been particularly influential towards that happiest and noblest effect of bringing that day. Add, that this will be gratefully acknowledged by the whol Court of Heaven, and they respected accordingly, which will cause almost infinite multiplications of the best accidental Joyes, which they, who in this world neglected to use, will deservedly want. Those also, who have made this best provision for their own Souls, hereby procuring for themselves a particular share in advancing Christs Coming, have antecedently, even in Purgatory, by the fore-knowledge of those accidental Joyes, which they by this means shall futurely reap, a sense of them at present; by reason of the certaine hope to attaine them All this being spoken out of our adversaries own Principles, I conceive not, how they can fationally so declaim against the procuring all these great, and exceeding great goods, by such means as all Catholiques are bound to believe to be

be most effectuall, and the more effectuall, the more they be multiplied. And not lesse effectual, if they be performed sooner rather than later. Yea probably great advantages may accrue by this speed: And most certainly great hazards will be avoided thereby.

7. Will then any Catholique object, that which the most wicked Aerius, scoffing at Purgatory, is found objecting in *St Epiphan Heres. 75.* If (saith he) *prayers profit the dead, let no man be pious, but let him make himself certaine freinds by money, or leave at his death obligations to his friends to see him paid for.* Is not our answer ready? That practice of Piety in our life time makes us leave but little to be purged: and it is much more pleasing to God not to deserve suffering, then to be freed from the suffering we have deserved. It is much better for our selves not to fall into great pains, then to be relieved in them. Besides this, the losse of what might have been purchased by piety, is irrecoverable after death. The question then is, what he shall do now at his death, who feareth that the good he hath done in his life, will fall farr short of satisfying for the paines due

due to his many and great misdeeds? Can you tell this man any thing better, then to seek relief after death, seeing he hath left himself to be carried out of life in this condition? Or can you tell him any better Relief in this state, then that of the holy Sacrifice, which the Council of Trent defines to be the very best relief to all in this state?

8. But you will urge that old objection, so long since rejected and answered by St. Thomas, in suppl. q. 71. ar. 12. ad. 3. For poor men so many prayers are not made, as for rich men. Wherefore poor men are in a worse condition, contrary to our Saviours saying, blessed are the poore, for theirs is the kingdome of Heaven. If you steale the objection out of St. Thomas, I pray take his answer along with you. To this (saith he) we must answer, that nothing binders, but rich men may in some respect, be in a better condition then poor men. As for example, in that which concerns expiation of the paine (due to their sins.) But this is, as it were nothing, compared to the more ready gaining of the possession of Heaven, in respect of which the poor are in a farr better condition, as the prealleadged Authority of Christ doth prove. To this we may add, that if the rich man

man uses not his riches, which God hath given him to do good to his own soule, they will be so farr from availing him, that he will not be a little tormented in Purgatory, to think how easily he might, by the good use of his riches, have redeemed those excessive pains which now he suffers; and what joys, what comforts, what goods, he might have purchased, and did not, out of most sordid and foolish *Auarice*. This torment the poor shall escape. Moreover if a poor man wants riches he wants that, the ill use of which, by subministring occasion of sin, subministers also more, plentifull fewel to Purgatory fire then innoeent poverty doth. Whence in order to obtain a quicker and easier passage through Purgatory, Poverty is not inferior to riches. Yet as St. *Thomas* truly says, no inconvenience follows, if we grant rich men, *in some few respects* to surpassee the poore, seeing the poore in other more considerable respects surpassee the rich.

9. Again, if by teaching that which our faith teacheth, concerning the value and efficacy of Masses, and of Almes, we are flouted at, as Inventers of a motive

tive to heap wealth not found in the Bi-
ble, how will you free from scoff the Bi-
ble it self, so often inculcating the force
of almes to purge sin? *Alms-deeds is that*
which purgeth sin, Tob. 4. 2. and there a-
gaine, *Almsdeeds free from sin*, and Eccl.
3. *Water quencheth fire*, *Alms-deeds resist*
sin. and Dan. 4 *Redeeme thy sins with Alms-*
deeds, And Christ himself Luke 11. to the
most uncleane Pharisees. *Neverthelesse*,
for that which remains give Alms, and behold
all things are made clean unto you. Do not
these, and a world of other high expres-
sions of the force of Alms to cancell sins,
containe as inticeing a baite to *Auarice*?
Again who can deny, but that rich men
have this advantage of the poore, that
now when they live, they can by large
Almes procure thousands of poor to pray
for them, now during their life? Yea
they can maintaine multitudes of Apo-
stles among the Indians, as the King of
Spain and *Portugal* have done, and so con-
cur in a different way to the Conversion
of thousands, which poor men cannot
do. They can also found Altars, Chap-
pels, Churches, Monasteries, with obli-
gations of daily sacrifices, and prayers for
procuring their Salvation, whilst they
yet

yet live. Be not these as great intice-
ments of *Avarice*?

10. But to speak only of the dead, tell
me, I pray, tell me, is it not the very
selfe same in your opinion? Do not
rich men by procuring Masses accelerate
the day of Judgment, so as to have a
particular right to the speedier coming
thereof, and making it thus more com-
fortable and honorable unto them? Yea
to obtaine that day, do not you teach,
that the rich man may hereby procure
his eternal reward, his own maine good,
the compleat satisfaction of nature ele-
vated by grace, and that in the Resur-
rection, such graces may be increased to
him, as are fitting to be retributed to
the prayers devoutly powred out for
him; besides other comforts reaching
to the making lesse, and more tolerable
the paines they suffer before the day of
Judgment, &c. Answer then with me,
that he doth not baite *Avarice*, who, as
he delivers what Faith teaches concer-
ning the good of Almes, and the efficacy
of the dreadful Sacrifice; So he also
speaks alowd what the same Faith tea-
ches, concerning Voluntary Poverty, so
incomparably surpassing the state of Ri-
ches;

ches, not only in making our present life farr richer in Merits, and our Eternity in blisse and everlasting happiness; but also farr more conducing towards the shortening our Putgatory. This all Religious Preachers teach, not only by word, but by their abandoning (by Vow) all earthly possessions, hoping by this poverty more effectually to procure a readier passage through Purgatory, then by accumulating mountaines of gold.

11. But they object, that by teaching the efficacy of Masses to be so very great, in order to making Purgatory more light and short, we occasion a great increase of unworthy Preists, who will be intruding themselves into this most sacred function, for the sordid lucre they hope from rich mens Almes, to procure their Masses: Whereas our adversaries, by lessening this Almes, will have the glory to lessen their number. I answer, that if that be observed, which is ordained to this purpose by the Council of Trent, *Seff. 22. Decreto de observandis & evitandis in celebratione Missie*, there will be no need of so ungodly a meane; as taking away Almes for the relief of the

the dead; a thing farr from the thoughts of that holy Council, which so much desired to omit no honest means, which might conduce to the remedying of this inconvenience. To inconveniences the very best works may be liable. By this wise argument no man should found rich Bishopricks, rich Prebends, and Benefices for feare least *Avarice* should be lured to snatch that, which was allotted for Piety. Will you blame Christ for giving so great graces to the Sacrifice of his Body, that the purchasing of them becomes the occasion of multiplying unworthy Ministers at his altars, to the discredit of his Church? Or do we feign any more vertue to be in this most acceptable sacrifice, then we finde taught us by generall Councils, and Divine Tradition? In *Greece* it self, where our adversaries most falsly would perswade the simple, that our opinion hath no place, this objection (and by it our opinion) appears to have been common. For when the Prelates of the Church, out of zeal to relieve the souls departed, did inculcate the benefit accrewwing unto them by the dreadfull sacrifice of the Masse, some prophane fellowes began to mutter,

mutters, that this was an invention of the Priests, setting a trap to their purse. *Quid non mortalia cogis petiora, &c.* But I pray hear, how their most worthy Patriarch *Gennadins* did rebuke their impiety; in his so often cited *Explication of the Council of Florence*, Sect. 6. where he hath these words. *No, say our adversaries, it is not for this, (benefit accruing to the souls by the Sacrifice) But this is so ordered for the Priests sake, that they may get their maintenance for receiving offerings and Alms.* *O madness! O foolery! or to speak more properly, O Impudence! O Blasphemy!* Let the deceitfull lips be stricken dumb, which speak against the Church of God. For the Church never decreed this, that the Priests might thereby gain their maintenance, because it is not only wicked, but also foolish to imagine this. But what was decreed, was so decreed, for the benefit of the dead, &c. So he to justify the Council of Florence, which no less than that of Trent, did inculcate to the whole Church the efficacy of the Mass, in order to the relief of the suffering souls.

12. Now for what concerns our adversaries, if they follow close their own Principles, they have the least reason of

all men to frame this Objection. For they make not only some particular Joy, Comfort, and Honor to accrue to those particular persons, who by procuring plenty of Masses, have been particularly influentiaall towards the accelerating their own eternall blisse ; but also they have procured that great good of the Universal Resurrection, the coming of Christ's kingdome, the end of all natural and supernatural motion : a benefit which will be gratefully acknowledged by the whole Court of heaven. Yea, they teach that this very end of all natural and supernatural motion (not to be attained but by the Resurrection) depends wholly and entirely upon such prayers, as shall be offered up for the dead ; in so much that if no one prayed for them, this Resurrection should never be at all. Wherefore the Sacrifice of the Mass being of cheifest efficacy to this end, and no Masse being procurable, but by the means of Priests, no opinion gives occasion of multiplying Priests, more than this doth.

CHAPTER the last.

*An answer to those, who object the practise of
the Church in her Liturgies, or any other
way.*

How invincible arguments, in proof of our opinion, we have from the practise of the Church, I have largely shewed, *chap. 12, 13, 14, 15.* And you shall find the practise I speak of, to be the practise of the *Church Universal*, extending this Universality both to time and place, to the *East and West*, to the *present*, and to the *Primitive Church*. This I have made good, by what the Church declares either by action or word. What she hath expressed in favour of our opinion in her *Liturgies, Rituals and Offices*, I have put down *chap. 17.*

2. Yet out of these they object against us, *First*, several passages of the *Liturgies*, as also of the *Office for the dead*; which every where make mention of the *last Judgment*, the *Universal Resurrection*, the *deliverance then to be effected*, the *Sentence then to be given*. *Free me from eternal death in that dreadfull day, when thou*

shalt come to judge the world by fire, &c. I answer with St. Austin, Ser. 35. de verb. Dom. When we celebrate the dayes of our dead brethren, we ought to have in our minde that which is to be hoped, and that which is to be feared. The Church so orders her holy prayers for the assistance of the dead, that they should also be a most instructive help to the living by reading them; a profitable lesson of what is to be feared in the Judgment of the evill, and what to be hoped in the glorious Resurrection of the dead. Hence that devout Sequence *die in a dies illa, &c.* which our adversaries confess to run clearly in the person of him who prays; who they affirme not to pray in that Hymne for delivery from Purgatory; so to avoid our objection, from those words *Thee, Lord of just revenge, we pray, Thy pardons grant not to delay, until the last accounting day.* Or else those following words would not hit right, *ne perenni cremer igne:* though in the end, when the Meeter changes, the Priest prayes for the dead: *Huic ergo parco Deo, &c.* By this you will understand what answer to give to those, who are still objecting the words above cited, *Free me from eternall death in that dreadfull day, &c.*

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Where the self same reasons proverbeſe words, to be ſpoken in the perſon of him who prays ſtill in the ſingular number, or elſe thoſe words would not hit right, *Dum veneris judicare, noli me coſdemnare;* much like thoſe *ne perenni acrier ique.* And as at the end of that Hymne, ſo at the end of this Reſponsory, we paſſe clearly to pray for the dead, ſaying in the plural number *Requiem aeternam dona eis Domine.*

3. The holy Church alioꝝ in ſome paſſages, doth repreſent unto us our departed brother, as one this day giving up the Ghost, both for our wholesome inſtruction, and to move us more effectually to pray for each one, as if that every day they were to receive theiꝝ doubtfull ſentence. So at the Offertory ſhe prays thus, *Lord Jesus Christ free the ſouls of the departed from the pains of Hell, &c.* *Grant them O Lord to paſſe from death to life, &c.* And this kinder of prayer, as it is very profitable, ſo it is uſuall in the Church. Hence in the eaſt of Advent ſhe daily crieth out, *Distill O Heaven from aboue, and let the clouds rain down the Just one.* Hence in the Nativity, Epiphany, Reſurrecſtion, Aſcenſion, ſhe repreſents

those mysteries as done that veryday. See *Bellar. de. purg. lib. 2. c. 5.* Farr therefore from unexplicable be these kinde of expressions, used in the commemoration of the dead, as if that very day, hour, and moment their sentence were to be received by them, and to be ratified at the day of Judgment. Thus we explicate that prayer, *Make him worthy, by the assistance of thy grace, to escape the Judgment of thy revenge.* Thus also we may explicate those expressions, *Lord when thou shalt come to judge, where shall I bide myself, &c.* though (as I said) many such like speeches occur in the Office, as spoken by him who recites it, so to excite him the better to remember his own case. Again, our departed Brother is not yet freed in the last Judgment, though he be sure to be so, if he departed in grace. Now for that, which is yet to come, we may laudably, in a praying manner, expresse our affection towards it. See what hath been said *chap. 19. num. 9.* of such kinde of expressions, as these are. *In the day of Judgment deliver us (or him) O Lord.*

4. Again it is objected, that we cannot deny our selves to dote most fondly upon our opinion, if we marke not how strange

strange it is, that the Church shold hold as we do, and yet never expresse her self so much as in one single passage of the Liturgie, or Office, to beg that souls may be delivered before the day of Judg-
ment. I answer, that *chap. 11.* I have shewed this to be abundantly performed by her. But it would amaze any learned reader, to hear this fond dotage ob-
jected to us upon this account, by those who could scarce speak these words, without reflecting how strongly they may be retorted against them. For if the chief effect of prayer for the dead were the ac-
celeration of the last resurrection, & the Church thought this to be true, question-
lesse upon some one occasion or other, she would clearly have expreffed this ve-
rity to her children; especially seeing she beheld, how they all inclined to a quite contrary Judgment. Her deep silence, & the deep silence of all her Doctors and Teachers, is a loud proclaiming the no-
vельty of this Doctrine. Again, can our adversaries produce any one place of the Liturgie, or Office, containing any one clear exprefſion, teaching souls to live in torments untill the last day? To put us in minde of this day, or of the streights,

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in which many souls shall then be found, or to tell us, that all shall solemnly receive their sentence then in publique; Or to pray that this sentence may be favourable, is farr from saying, that no soul shall be delivered before that day. This is that which they should prove; but in proof of this they have not one word, which speaks home. Many prayers indeed do very clearly beg, that this very person, for whom we pray, may be resuscitated in glory at the last resurrection. But what is this to the purpose? for in such like prayers the Church only begs the compleat, and perfectly consummated glory, for the whole man; which is an excellent prayer, and very consistent with those other prayers, by which she begs, that the soul may *that very day* be placed in the bosome of *Abraham, and the holy mount of Sion.*

5. Furthermore they object, that our opinion only produceth a short remembrance, and then a long forgetfulness of our dead friends; of which opinion if the Church were, she would appoint some determinate number of years after the departure of each soul, in which she should be praied for, and no longer; *chac*

that so others might have the benefit of these prayers, which are now superfluously offered up for those, who need them not. Yea after some years, she should turne her craving of mercy for that soul, into thanksgiving for her delivery. Whereas we see now hundreds praying for their Grandfathers, three or fourscore years after their death. Yea they make foundations, to procure themselves, and their Progenitors, to be prayed for till the worlds end. I answer, that seeing it is manifest, that those, whom we know to make such foundations, and pray so continually for their dead Ancestors, were undoubtedly of that opinion, which onely was known to Catholiques, who never yet had heard of yours. Their practice therefore cannot be taken for a profession of that, which is notoriously known to be contrary to that, which they ever held as undoubted. In the other part of the Objection, I wonder, how it could be thought possible for the Church to determine any prefixed term of years, after which no man should pray any longer for his deceased friend, but rather give thanks for his delivery. or it is clear, that if this rule be general for

for all, it would contain a manifest error, teaching that all Christians, dying in grace, were sure to go to Heaven within such a time, what secret sins soever they may have. If it be particular to some few, particular assurance must be had for each ones salvation in particular. By what rules could this assurance be given? The Church wants not discreet Pastors, who know well enough how to instruct the faithfull, so that none of their prayers for the dead shall be superfluous; by teaching them how to direct their intention. But how if this should be omitted? Excellently St. Austin, *de Cura pro mortuis. cap. 17.* speaking of Prayers for the dead: *It is better that they should be superabonding to such, whom they can neither benefit nor hurt; then that they should come to be wanting to those, whom they might benefit.*

6. This being all, that is so much as pretended to be against us out of the practice of the Church, it clearly appears, how inconsiderable this is, if compared with that, which in the precedent Chapters we have alleadged against them out of the practise of the *same Church*; particularly in what concerns Indulgences, either taken generally for all, or particularly

cularly for the dead. For I have shewed chap. 12. that to uphold their principles, they do tread under their feet the express prohibition of the chief Pastor of the Church, forbidding under pain of Excommunication, that no one should teach any of those three Propositions, which we have there shewed to be condemned in *Luther*; whom our most pious and learned Bishop *Fisher* hath learnedly confuted, *Art. 17, &c.* whose whole doctrine there delivered, though our Adversaries freely reject, yet, to his great wrong, they magnifie that saying of his, *That men were first affrighted with the torments of Purgatory, before they ran after these Indulgences.* The place is *Art. 18. contra Lutherum.* Perhaps they cite it not, because his whole discourse is so directly levelled against them. Before the words alleadged he noted very well, that in the Primitive fervor of Christians, their sins were very few, their Pennances and other satisfactory works so great, and they were so sollicitous in performing them, that they had lesse fear of Purgatory. Their Prelates also, seeing their fervour, thought good to make more use of it, and not slacken it by Indulgence. But in process

process of time Sins, and those notorious, began to be multiplyed; so that the thought of penance rather frightened men from the necessary Confession and Satisfaction for their sins, then provoked them to worthy fruits of Penance. When things were brought to this case, men, with great reason, might be appalled at the torments of Purgatory (which they had so great reason to fear) that they began more sollicitously, than ever their more fervent Ancestors did, to seek after the remedy of Indulgences; and their prudent Pastors very well understood, the great necessity there now grew to be, to assist their weak children by more frequent Indulgence. These words spoken clearly to this effect, have nothing harsh in them; but they suffer great prejudice, when they are taken so disjointedly a part, that they are made to sound, as if men had first feigned to themselves a Purgatory; and then, being affrighted by this Bug-bear of their own making, had began fondly to run about, seeking something to scare it away. I could wish, the Reader would attentively peruse the whole discourse of that holy Bishop. I will assure him, he shall soon see

see, how rank our Adversaries doctrine
smells of *Luther*, whilst, with him, they
openly teach, *First*, that the merits of *Christ*,
and his *Saints*, be not those treasures, whence
the *Church* dispenseth *Indulgences*. *Secondly*,
That *Indulgences* to those who truly gain them,
do not avail them to give *Pardon* of the pain,
due by *divine Justice* to their *sinnes*. *Thirdly*,
That to the *dead* *Indulgences* profit nothing.
All which Articles our Adversaries are
inforced to imbrace, or else they could
not make good their new model of *Pur-
gatory*. Yet the *Sea Apostolique* hath
thundered out a most severe Sentence of
Excommunication, already laid upon all
such, who under any pretence whatso-
ever, shall presume to teach any one of
these Articles, as I have shewed, *chap. 12.*
num 6, 7.

7. Wherefore, let no maintainer of these
Doctrines flatter himself with the auth-
ority of some *Divines*, who with *Veron* do
teach, that none of these Articles are ex-
pressly against *Faith*. For this may be
most true, and yet, they have such an op-
position to principles solidly deduced
from *Faith*, and their denial may be of
so pernicious a consequence, that the cheif
Pastor of the *Church* did with reason
think

think fit to forbid them to be held, taught, or defended, under pain of Ex-communication, and in virtue of holy Obedience. When this appears to be done, no obedient Son of the Church can refuse due submission, without incurring the crime of mortall Disobedi-ence. Whence the same Veron in his *Rule of Faith*, chap. 2. *We do confesse what is de-creed by the Bishop of Rome, especially when ex Catbedra he proposes such Decrees to the whole Church, even by his private Council, is of weighty Authority. And it is rashnesse not to admit such Determinations.* It is a smal glory to avoid the not being an Heretick, when we do it so, as to be found unavoidably guilty of disobedience to our cheif and undoubted Superior, using his Plenitude of Power in commanding that most strictly, which we reject most rashly and pertinaciously. We know it is not onely said, *He who believeth not, shall be condemned*, Mark 14.16. But it is also as- sured Scripture, *That the sin of disobedience is like the sin of Witchcraft, and not to acquiesce is like Idolarry*, 1 King.15.

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The Conclusion.

And having thus (dear Reader) faithfully put down and answered all that I could as yet hear , or read objected against our opinion , I hope , that I leave all the prooves of it standing in their full force , so that the grounds thereof are still solidly settled , by the Authority of the Scriptures ; of the Greek Fathers ; of the Latine Fathers before St. *Austin* ; of St. *Austin* himself ; of the Latine Fathers after him ; by undeniable History ; by testimony of the Church in her Liturgies ; by her Decrees and practice in point of Indulgences ; by her Decrees in Councils , and definitions of the See Apostolique ; by the verdict of the Catholique world ; by Reason it self ; by the several ill sequels of the contrary Opinion , and the ill grounded Principles from which these sequels follow ; Lastly , by the satisfactory Answers to all contrary Objections . Wherefore , seeing nothing else can appear to be exacted , I shall passe to my Second part , wholy tending , and attending to recommend the devotion of Prayer for the

the Dead. For whatsoever hath been here so largely treated, is entirely ordained to the firm settling of such solid foundations of that most pious Exercise, that hereafter we shall have no need, to disquiet the Devotion of the Reader with the distractiue jangling of Arguments.

The end of the First Book.

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